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ABSTRACT

The Conference on Early Childhood Education was held during Early Childhood Education Week (March 1968) in Albuquerque, New Mexico. Conference participants included Bureau of Indian Affairs' (BIA) school personnel responsible for the establishment and coordination of proposed BIA kindergartens, representatives of National, public, and voluntary organizations and agencies, colleges and universities, State Departments of Education, and other school and community representatives who are concerned and involved in Indian education. The conference provided an opportunity for participants to consider, explore, and exchange ideas about the objectives and factors involved in planning, establishing, and implementing comprehensive early childhood education programs and to give participants the opportunity for continued dialogues to help assure the development of these programs. The conference report presents speeches, discussions, and question and answer periods considering early childhood education from the perspective of: the conference objectives; anthropology; the structure of the learning process; a staff development program using a college, teachers, aides, administrators, and program assistants; health and nutrition; social services; parent and community roles; curriculum development; and the next steps for BIA implementation. Symposium chairmen and discussion coordinators are listed in the front of the publication; speakers are listed by section. (KM)

ED 093567

A CONFERENCE IN

EARLY CHILDHOOD EDUCATION FOR AMERICAN INDIANS

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THE REPORT

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UNITED STATES BUREAU OF INDIAN AFFAIRS REPORT

DIVISION OF EDUCATION
BRANCH OF CURRICULUM

Tom R. Hopkins, Chief

CONFERENCE CHAIRMAN

MARIANA JESSEN
Early Childhood Education Specialist

PROCEEDINGS OF A
CONFERENCE ON
EARLY CHILDHOOD EDUCATION
FOR AMERICAN INDIANS
HELD MARCH 5-7, 1968
AT THE UNIVERSITY OF
NEW MEXICO
ALBUQUERQUE, NEW MEXICO

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A STATEMENT of OBJECTIVES

The purpose of the conference on "Human Development, Comprehensive Early Childhood Education," is to provide:

An opportunity for participants to consider, explore, and exchange ideas about the objectives and factors involved in planning, establishing, and implementing comprehensive early childhood education programs.

An opportunity for continued dialogues to help assure development of these programs.

The task of a "comprehensive" program is one of educating for living—to help prepare the child to cope with the world as it is and seems likely to be.

The broad objectives of a comprehensive program involve meeting the physical, psyco-social, and instructional needs of children.

Community and parents, together with health, psychological, guidance and social services for total child growth and development, are integral parts of the program. Gains made in earlier home and group experiences will be sustained by developing the area of early childhood education which builds on the child's past and articulates with what is ahead in the school experience. High quality programs will be advanced by cooperation of all relevant individuals and agencies in program development and implementation.

Conference participants include Bureau of Indian Affairs' school personnel who will be responsible for the establishment and coordination of proposed BIA kindergartens, representatives of national, public and voluntary agencies and organizations, colleges and universities, state departments of education, and other school and community representatives who are concerned and involved in Indian education.

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TUESDAY, MARCH 5, 1968
MORNING SESSION

INTRODUCTION

Chairman: Mr. Tom Hopkins, Acting Chief, Branch of Curriculum, Division of Education, Bureau of Indian Affairs, Washington, D. C.

Governor Cargo has signed a proclamation making this Early Childhood Education Week in the State of New Mexico. I would like to think that we are participating in this act as well as contributing to it. Perhaps knowing about this proclamation will help to get us off to a good start for this conference on Early Childhood Education for American Indians.

Without further ado, I would like to introduce Dr. Chester Travelstead, Dean of the College of Education, University of New Mexico, Albuquerque, New Mexico, who is our official greeter: Dean Travelstead.

Greetings: Dr. Chester Travelstead, Dean, College of Education, University of New Mexico, Albuquerque, New Mexico.

On behalf of the President and faculty of the University I do, indeed, welcome you to the campus. We consider this a significant occasion, a conference of great value, and are glad you chose this campus as the location in which to carry on your deliberations.

I was just thinking about the announcement made by Mr. Hopkins, of this being Early Childhood Education Week. For Governor Cargo, in this particular week, to put such a proclamation on the top of the list is significant, because the Lobos here have just accomplished a conference crown in basketball. That is all people in this area right now are thinking about, including Governor Cargo; but instead of his declaring this Lobo Week, which he might very well have done, he put early childhood education ahead of basketball, and I think such a decision is both appropriate and quite understandable.

I just read last night the first of a series of articles on Indians and I would like to take just a minute to call your attention to it as I think it's quite relevant to this conference. This series of articles appearing in the Christian Science Monitor on American Indians, Indian Education, and the Bureau of Indian Affairs, is sure to be very well done. Most of you know of the serious and meticulous way that the Christan Science Monitor handles such a topic, and if you are not already aware of this series I should like to call your attention to it. This series promises to be analytical and informational. The fact that this subject is being given this kind of spotlight is most significant. I would like to read the first two or three paragraphs of the first article which seems to me to provide a good basis for this conference and the activities of those of you here and your colleagues who are trying and will continue to try to accomplish much of value for young children.

This article was written by Kimmis Hendrick, a staff correspondent of The Christian Science Monitor:

> For the first time in more than a century, American Indians stand a chance to deal with the federal government on something like equal terms. They know it. Washington knows it.
>
> For several decades, key people in the national government have wanted the nation's Indian minority to be fairly dealt with. Their best efforts often have been frustrated by

bureaucracy, and by the complexity of Indian interests. Besides, as a small minority—600,000 people—Indians are short on political power.

Today, though, their new sophistication seems to be matched by an awakened national conscience. Further, Congress sees that solving the so-called "Indian problem" will be less expensive than letting it get more aggravated than it is.

Indians, with a sort of grim humor, call it "the white man's problem." It consists of such concerns as these: civil rights, employment, resource development, self-government, education (this is what you're concerned with right now), land, the future of Indian-federal relationships.

In this series of articles it will be seen that Indians are taking a new initiative on all these fronts. The series also will report the federal government's growing encouragement for them to do so.

It seems to me this serves as a good background for your deliberations today, probably a new day for young Indian children, and the efforts you can put into making their educational opportunities broader and richer. Again, I want to say on behalf of our university, we are honored that you are here and want to let you know that we are at your disposal. If there are things that you need or want we hope you will feel free to ask for them. We hope that as you continue your deliberations you will discover that they are so worth while that you will want to come back to this campus periodically for other sessions. This university does know about the problems of Indian education; it is deeply concerned about these and all problems in early childhood education. I see several of our staff people from the University in the audience this morning and I hope you feel that they are not only interested in these problems but are making contributions to the efforts that you are making towards the improvement of Indian education. Welcome again to this campus.

Chairman: Mr. Tom Hopkins.

We certainly have received from Dean Travelstead and the University of New Mexico wholehearted support and cooperation. Every problem we have had regarding facilities has been given most efficient consideration. We find this almost frightening because sometimes in Washington, D. C. when something happens it takes a little while to get a response. We appreciate such quick action very much.

Our first item of business on the agenda concerns the overall objectives of the Conference on Early Childhood Education. We are fortunate to have with us today the key person in the early childhood education movement in the Bureau of Indian Affairs. He has a long and illustrious background in educational leadership and has worked with the District of Columbia Schools, Pittsburgh University and the United States Office of Education. At his last job with the United States Office of Education he received a Superior Service Award for being the person who could get things started, get programs moving, and get them off the ground. He received his Bachelor's Degree at Youngstown University in Ohio, an M.A. from the School of Business and Finance at the University of Pennsylvania, and a second M.A. from Harvard University.

Personally it has been a great pleasure and an intellectually stimulating experience to have been associated with him since September of this last year. The leadership of the Division of Education of the Bureau of Indian Affairs, I think, has indeed been placed in good hands. By good hands, I mean that Indian education is taking on new dimensions, incorporating the good of the past and assuming new and vigorous directions for the future. Mr. Zellers has already made far reaching changes in the brief six months he has been with the Bureau of Indian Affairs, which is only the beginning of what is in store in the months and years to come. It is with a great deal of pleasure that I introduce to you Mr. Charles Zellers, the Assistant Commissioner for Education, United States Bureau of Indian Affairs.

CONFERENCE OBJECTIVES FOR COMPREHENSIVE EARLY CHILDHOOD EDUCATION

Speaker: Mr. Charles N. Zellers, Assistant Commissioner (Education), Bureau of Indian Affairs, Washington, D. C.

Dean Travelstead, may I extend our gratitude for the fine hospitality in having this conference at the University of New Mexico. We look, of course, to the University for a lot of help and assistance in our problems of Indian education. The Dean mentioned, as we stood in the wings here, that he wasn't sure he should be here because the university seems to be in the throws of some sort of budget hearings this morning and I assured him that we probably share the same experience. The last time that I came out here the Bureau's budget was cut $1,400,000 but they took $900,000 out of education. That was while I was out of town, so anytime you feel you have to return to the wars, Dean Travelstead, feel free to do so.

To paraphrase some paraphrasing, I would say that greater comfort hath no executive than to have a staff in whom he has complete confidence. I want to tell you why I am saying this so early in the deliberations. When Tom Hopkins was preparing the agenda for this conference over a period of several weeks, he frequently came into my office with an item or a question.

I would usually say, "Well, Tom, do you have a preference for the way you'd like to do it?" and usually he would say, "yes."

Then I would usually say, "Well, let's do it that way."

So I didn't pay much attention to the layout of the agenda because I knew it was in good hands.

Last night at the reception we had here, Tom handed me a pack of material which was pretty thick, saying, "Here is some material you might want to look at before you get up in the morning." So I took the packet back to the motel and I read it. Because my watch is still set for eastern standard time, having set my alarm for five this morning, I went to bed. I got up at five intending to prepare a two-hour speech. Being a little brighter this morning than before I went to bed last night I decided to look at the agenda again and when I did I saw that there were five people to speak between 9:00 a.m. and 10:30 a.m. this morning. In fact, I think a couple of them are going to get paid for it. Well, I made my remarks shorter than I intended and went back to bed.

I want to give you a little example of how Tom Hopkins and I think quite a bit alike, and I'm quite proud of the work that Tom has done in the six months that we've been associated with each other. In the material which Tom gave me last night, he had an anecdote which he suggested I might want to use. Tom doesn't know that I had planned to use that same anecdote because it happens to relate to a personal experience that I've had.

Back at that institution known as the Office of Education I happened one time to draw the short straw for who would make a trip to a state to make a Saturday speech that might help one of our friendly Democratic Congressmen who happened to have the education conference in his district on Friday and Saturday of that particular week. Well, I made the appearance, he subsequently lost the election, and since that time I've gone into that state as a Republican.

But when I got on the plane I took the "Intelligence Folder" for that state with me and in it was one of the earlier evaluation reports of the Head Start program and one element of it disturbed me. While this is an anecdote, I don't think it's very funny. It quoted a first grade teacher who had been interviewed with respect to her appraisal of the Head Start program since she had inherited a little group of Head Start alumni. Her statement was that it took her almost all of the first semester to convince those little kids from the Head Start program that education wasn't fun. That disturbed me so much that I checked further and actually found out who this teacher was. I think this points up one of the many shortcomings in education today. Here is a teacher who had taught for thirty-five years, never felt the need for and never submitted to an in-service training program of any sort. The only teachers whom she had ever observed had been those who taught her when she was a student and she hadn't changed one bit since.

There is another anecdote that I would like to tell you. It's something I read on the plane coming out here. I hadn't heard it before but I suppose you all have because that's the way my reading material reaches me. It seems that there was a harrassed teacher who had 30 students assigned to her and at the end of a particular day she pulled on 30 pairs of last year's galoshes over 30 pairs of this year's shoes, blew 15 noses and did all of the other necessary things in order to get this little group ready to go their various ways at the end of the day. When she finished, she looked up at the front of the room and there was a little boy with her pay envelope. When she went to see if she could extricate it from him, he said, "What is that?"

She said, "It's my pay check, Johnny."

He said, "Oh, do you work some place?"

Speaking of my mail, two or three days ago I received this orange book which I would like to mention to you briefly. The title of it is *Education: The Early Years*. It is the result of proceedings of a conference sponsored jointly by the National Committee on Education and the Association of American Indian Affairs. Many of the participants in this conference will be or are participants in the one we have here this week, which speaks well, incidently, for both conferences. The reason I mention this particular book is that the report contains much of which I think is of interest to us here in these three days and which I think will be of interest to us here in the Bureau of Indian Affairs as it goes forward with the development of an early childhood education program. I don't know how you get copies of it, but if you haven't seen it, I recommend it to everyone here today. It is well done. It contains most of the dialogue of the various participants of the earlier conference and there were some real experts in attendance.

This particular conference brought together quite a mixture of people from a variety of backgrounds. It's the type of thing I like to see in an education conference. We have quite a few people here who represent the Office of Economic Opportunity, Community Action Programs, State agency people and I'm very happy to say we have several members of the Commissioner's Advisory Committee on Education and several alternates for other members who couldn't attend. We have people from several of the institutions of higher education, particularly from the Southwest. We have a good representation from the public school systems, from professional associations, regional laboratories, Division of Indian Health, somehow the Office of Education got in, and quite a choice of Indian leaders and finally, of course, the Bureau of Indian Affairs. I thought when I signed all the travel orders the only ones that would be here would be my own staff. But I see that isn't true.

Having personally served at all levels of education, I would like to say for the benefit of those of you who don't know me yet, that part of my policy has been and will continue to be in the Bureau of Indian Affairs that of trying to bring together in groups of this type or for purposes of this type, as broad and as wide a representation as possible. I think that all levels of education have something to contribute. One of the things that used to disturb me most at the Office of Education was the way education seems to be layered and how frequently one level or layer doesn't seem to like to communicate with the others. I think sometimes the only way you can appreciate the problem is to serve on all of them and then you find out they have real people on each one of them.

In relation to this Conference of Early Childhood Education, I would like to say first that we haven't actually decided anything so we are starting from scratch at this meeting. The closest we have come to making a program decision is to say to ourselves that what we think we want in an early childhood education program is a comprehensive program. I don't think they think we are, but we think we are learning a little bit from Head Start experience and from community action programs. So we do want tribal involvement; we do want community involvement; we want the agencies in respective areas involved; and if we don't have anything else to say as our piece today, we do want to say that we are interested in a comprehensive early childhood program.

This particular conference is the forerunner of a series of work sessions which Tom and his staff have charted out for the next few months. It's during this time that we hope to be able to capitalize upon the experiences of Head Start, Community Action, and the various institutions and organizations which have already involved themselves in early childhood activities. It is fantastic that we have gone this far and this long in the field of education before this much emphasis has been placed upon the very key years of childhood development. It is not expected, therefore, that this conference, itself, will end up dictating what our early childhood program is supposed to be. Rather this one should be exploratory and should help to identify some of the problems and some of the next steps towards their solution. I think we can say then that we are actually beginning here.

We have some excellent speakers lined up here for you and they have a variety of contrasting points of view. They come from a variety of disciplinary backgrounds, which also is another principle of mine, I don't like to see us limited to merely schools of education, with all due deference to the Dean.

We need to draw upon a variety of disciplines for the development of our programs, and this conference, I think, is well-balanced in this regard. I hope, therefore, that you don't strive for consensus at any particular point. I don't think this conference is designed to end up with a set of answers, much less a consensus. In fact, I think it stems to us, as Tom and I talked about it, that part of our danger lies in man's temptation to remain locked in an ordering of things which might have been established personally or professionally sometime in the past. What we need to do is shake ourselves up a little bit. Part of the purpose of the conference is to take what many of you already know about Indian education and attempt to translate it for use into an early childhood education program.

I want to thank you all for coming and I hope you have a very good conference. Thank you very much.

Chairman: Mr. Tom Hopkins

I had the pleasure during our social hour last evening of meeting our next speaker, Dr. Milton Akers, for the first time, and may I encourage all of you who can meet him to do so because I think that you will find the exchange of ideas with him to be unusual and exciting. In fact we got off on one tangent, that of the new technology, which I think is rather important to us when we consider the incredibly rapid rate of technological development taking place around the world. If you want to think about something real wild, get into a lively discussion on that topic. It isn't early childhood education *per se* but then again it does have a relationship, for we have discovered that children are learning more at an earlier age, much earlier than we have ever before considered possible. I don't want to get off on a digression of a treatise on the new technology and earlier maturity, we've got enough coming at us without my doing that.

Dr. Akers brings to us an extremely rich background in early childhood education, having directed several programs designed for the early years of the life of children. He earned his Doctor's Degree from Teachers College, Columbia. He is currently the Executive Director of the National Association for the Education of Young Children. I understand that this association is trying to start a chapter in the New Mexico area for those persons interested in a professional organization devoted to the education of young children. Perhaps he can give us a word or two on the possibilities of this.

I was very much interested in the outline of Dr. Aker's talk which he forwarded to our office. In it he expressed the necessity for emphasis on the dignity of the individual and the respect due each one. All too often our schools, as institutions, do not reflect this, particularly for the so-called American middle class by behavior. This is an important concern in developing our early childhood education program. You will be interested in hearing him develop his ideas on this subject. It is with great pleasure that I present Dr. Milton Akers.

AN OVERVIEW OF A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

Speaker: Dr. Milton Akers, Executive Director, National Association for the Education of Young Children, Washington, D. C.

If you will allow a personal digression, I think I'd better warn Tom if he's expecting me to talk about what I gave in that outline, the man's in for a terrible shock. I am comfortable because I have just been exonerated from the need, the obligation to give you answers about programs for young children. In the first place we've got three two-hour speeches and I haven't time to do it. In the second place, Mr. Zellers says we're not after answers here, we're trying to dig in. So in my two hours I would hope that I can bring out in the open some of the questions that we find are being raised not only in relation to Indian children but to young children everywhere.

I want to start off by talking with you about a shattered illusion and about an exploded myth. It was a neat and a tidy myth because it gave us a great deal of security. It served as a basis for a whole structure for the organization of this institution we call education. Now central to that myth we live by is the idea that learning could be equated with reading and writing. We had the notion that a child could not learn to read until he had reached something called a mental age of six years.

Now that mental age of six involves certain physiological maturation, psychological readiness, and the development of certain neurological structures. With the myth of that fact in mind, it was very easy for us to draw the conclusion to let the little kid go on his merry way until he reached that age where he could begin the very serious business of learning. We chose to waste no energy, no time nor concern on him during his earlier years, but when he became six, we got him in school, we sat him down, we shut him up and we began to teach him what we decided he needed to know.

Now one of the fun things of living in 1968 is that this is the time when a lot of myths are being challenged. This is the time when we want to know the what, the why, and the wherefore. And so some industrious young people got together and began to study the nature of learning, the nature of the development of intellect, and the results completely blew this myth. As a result of their findings, we find ourselves with a new wide-eyed kind of respect when looking at the young child. While we have been sitting by, waiting for him to get ready to learn, this little fellow has been quite productive and effectively engaged in learning for himself.

We have discovered, for example, that the child has by the age of eight, the end of the third grade, acquired 50% of all the knowledge he is going to have by the end of high school, at the age of eighteen. Now five of these eight years—and this is what is shocking to us educators and teachers—in which he has gained half of what he is going to know, were spend outside the formal domain of the school. At the same time it's been quite clearly demonstrated that most four-year-olds can be taught to read.

Our myth of reading readiness at mental age of six has been exploded. As a matter of fact, some of us have been quite startled and shocked to see two-year-olds reading calmly. Now those of us who tend to equate reading with learning, who believe that reading and listening are the only valid kinds of learning, are all set to get ready—gung ho—and start teaching at the age of four. We'll get an earlier start on where we want to go and we'll get there faster. But there are those of us who raise the question of the role reading plays in learning because we tend to question the fact that an eight-year-old even has attained complete independence and proficiency in reading. So our interest is caught by the child's ability to learn so much. How did he find out all of these things? How does he achieve such an understanding of concepts without reading? And how is he able to apply them in his day-to-day living?

Parenthetically, I think you ought to know that this is not a great surprise to a lot of us who have been working and living with young kids for years. What it has given us is a kind of a documentation, a kind of evidence of what we've known all along. I've been talking about what a child learns and not of knowledge. I think equally exciting, even more challenging, is what we're learning about the nature of intellectual functioning. Specifically, new knowledge concerning the very ability of the child's capacity to learn has been developed, thereby shattering another old myth that has been tottering for a long time. This myth that a child was born with a fixed I.Q., and his rate of learning was determined by some chance arrangement of his chromosomatic structure will probably be short-lived.

Studies of the nature of intelligence point kind of interestingly to a variability in the potential and in intelligence. No one has attempted as yet to set the limits of this variability, but we are fascinated in learning about the nature of that variable. It seems pretty clear that by age seventeen one's intellectual level is fairly well set. We do know that of the possible variability 50% has been accounted for by age four. An additional 30% of the possibility for variation of the level of intelligence is present between the ages of four and eight. Now the challenge becomes obvious. If we can find out, if we can devise, if we provide the right kind of environment for learning experience, and growing, then we can confidently expect to increase substantially the level of intellectual functioning of children. Further, not only do we know this is possible, but we're learning effective ways of dealing with it. Children need many opportunities to solve problems, they need encouragement to think about questions and issues, they need opportunities and encouragment to attack and solve problems, in and out of school. They need the opportunity to make choices. A child needs to decide for himself what course he wants to follow. Now we also know that environment, be it at home or at school, which restricts or inhibits these opportunities, may discourage a child from attempting to attack problems. It will actually retard intelligence.

Our study and careful attempts to find out more about how children learn, how they get to know all they know, coupled with the fact that we now know that we can have an impact on the level of adult intelligence, has given us a new kind of respect for the way in which a child learns. We're beginning to take a new kind of look at something we used to call play. It turns out that while we have been indulging condescendingly and tolerantly in allowing children to play, we've actually been affording them the opportunities for the richest learning.

We're beginning now to understand more about the nature of play. As a young child plays with his own immediate real world and the things and people in it, he is clarifying old concepts and developing new ones. He is sharpening his own understandings. He is learning. We know that play is basic, absolutely essential in the learning of young children. We are so clouded as a group of adults in our feeling about play that we need to take another look at this. We still seem to be laboring under the old puritanic concept that play is not productive, hence it is wasteful and maybe it's even sinful. I tried to find something at the adult level which is in a way comparable in all of us to a child's play. I think maybe I found it.

I recently have been playing around with assembling a hi-fi stereo set and running all kinds of speakers upstairs and into different rooms. I didn't have to do this. I could have gone to the shop and bought a complete set. It's possible that I could have bought a more efficient machine than I did, but I did it because I wanted to. It has contributed very little to my professional job. I don't think I function any better at my job because I put together a hi-fi set. Yet I found it very satisfying. I found it very fulfilling. My own self-esteem went up. When I got through with my machine, I said, "Look, I did this!"

I learned from my own play. The play I'm talking about was play appropriate to my own level of development. I have a hunch that the play of children is very much the same thing. It's purposeful, it's satisfying, and it's full of rich learnings. Now our obligation to kids is to create the environment for them in which they are surrounded by materials and appropriate problems and to free them to capitalize on their own natural drives for play.

I want to talk about another area closely related but separate, but about which we're learning a great deal. That is the importance of a child's feelings about himself. We count his self-image, feelings of self-worth. We don't have as much evidence to document this as we have in some of the other areas, and yet those of us who have had a chance to work with disadvantaged kids and other kids become much more aware of it. In order to learn effectively, in order to develop effectively, a child needs to feel a pride in himself, a pride in his family, and pride in his cultural identification. I'm not suggesting that it would be nice if we could afford these kinds of things. I'm saying that it *is* absolutely essential that we allow children these feelings (that we give them these feelings). We're not talking about a mere acceptance of, we're talking about a deep genuine respect for a child's identification as being basic to his ability to learn. Because of this we come to look carefully at a lot of things we do normally in schools to see what effect they might have on a child's feelings.

I don't know a thing about Indian children. I do know something about kids and on the basis of what I know about kids, I would like to throw out some questions. Do we bring an Indian child to school, speaking another language at home? Do we, when we get him in school, demand that he speak English? I've seen this done with Spanish-speaking people. Now, our intentions are good, we want the child to learn to speak English; we know that he is going to have to. I have a hunch that probably parents will go along with this because they feel it is a need. But what does this say to a child? It says to him, I want to respect you and I will, but at this point I can give you only a qualified, only a kind of a limited respect until you learn to speak my language. I wonder if this kind of a thing could come across as a kind of rejection of a child. A rejection of him personally. Could it be a rejection of his family because his family speaks in that language which he brought with him to school? Am I suggesting that some of the kindergartens in BIA programs should be taught in the language of the child? I think maybe I am, as a beginning point. If we really are concerned with a child's feelings of pride, his identification, and if we're willing to meet him where he is, maybe then this is the base point from which to operate.

Look at some of the things we provide for children to play with. Do we surround him with materials that are familiar to him, that are a part of him home? To give kids an opportunity to play house, for example, do we provide materials that are familiar so that the little girl can play at being mother and keeping house? Or do we once again very subtly reject her and the things from which she came? I'll never forget visiting in a very rural school in the south where the kids came from really terrible and dilapidated homes. They went into a Head Start Center. Do you know what they had for housekeeping equipment? Nice, neat creative playthings: refrigerator, electric stove, sink, etc. Now what a subtle kind of rejection that is. What we're saying to those kids is that the way your mother works at home isn't worthy of even your play. We won't even allow you to play with the kinds of material that are familiar.

What do we do with boys? Do we provide play opportunities for them where they can be policemen, firemen, housemen, people that they've never even seen? Or do we try to establish roles which youngsters are familiar with and can identify with? I don't know what they are, but I'm sure that they vary tremendously. But I'd start looking around for them. I want to give a little guy a chance to be a fisherman. If fishing is a very important part of his culture, then devise play opportunities whereby he can be a fisherman. If the men in the area are hunters, then give the youngster a chance to identify with the male role within his community.

I'm not suggesting at all that we restrict the materials in a child's environment to those that are known to him at home or in his area, but I am saying that this is a beginning point. We need to start there. We expand a child's horizons by introducing new things. I can even imagine a room where we have the most primitive kinds of cooking devices. I don't know what they can be, but terribly primitive. But in that same room I can see an electric typewriter. We are building on what is known and familiar, we are respecting what is right and known to that child but we're also expanding his horizons.

What do you do about books and stories for Indian children? Do you read him stories about a Westchester middle-class family where daddy carries a briefcase and wears a tie and white shirt? I don't know. But if we are concerned and really committed to demonstrating to that child that we respect him and his cultural heritage, then we're going to find and use stories and books which dignify and show our respect for that heritage. We're going to have books which are part of his own life. I am certain that there are stories, myths and legends which are fascinating. I suspect that they must have a special kind of intrigue to a young Indian child. We are going to have to develop some of these books because they simply don't exist. There are marvelous ways to make books. The kids are going to have to make their own books. They can draw the pictures. I would wonder how we could ever expect an Indian child at a reservation school to be motivated to learn to read by reading about Tom, Dick, and Spot or these middle-class people somewhere back yonder. On the other hand, if we had dozens of books we had made ourselves which had real meaning for this child which he could identify with and which he had helped prepare, I can't think of a better way to motivate kids to want to learn how to read.

Very closely akin to our feelings about self-worth, self-respect, pride and identification is what we're learning about the need for models with which the children can identify. Ideally that person would be his teacher, but I'm not at all sure it's going to be possible for you to do this in establishing kindergartens in BIA schools. I wonder how many of you had the same reaction I did last night. How many of you would like to have taken that group of senior girls, absolutely delightful and charming, and put them in as teachers in your kindergartens? We happen to have throughout the nation a rather critical shortage of people who are equipped to work with kindergarten children. I have a hunch that it may exist in the same ratio or even a little more within the Indian population. But the provision of a model with which the child can identify with is of utmost importance. You're anticipating doing it here by adding assistant teachers or aides who come from the child's community.

In a way I'm very sorry that that person whom I want to be a model, can't be the number one person in the room. Because you're kind of saying to the child, "Your model is a little bit inferior, your model doesn't have the same status that the white classroom teacher has."

On the other hand, it could be if we decided to work with these children in their own language, then that person from the community would certainly then become the number one person. Then the teacher would be in a different kind of role of guiding that assistant teacher. I can't help wishing that this would happen in some cases.

I hope that in some way fairly soon we are able to get some men involved as classroom

teachers working with young children. It's a critical need everywhere. In the outside world, we're making a little bit of progress. It's now beginning to be a little bit respectable for a young man to work with four and five-year-old children. I think your goal here should be exactly the same as elsewhere.

I just spent some time trying to point out some of the areas on which we need to focus our thinking in developing comprehensive programs. I wonder if you've noticed that when I've been talking about learning, I've not mentioned once preparing a child for something. I haven't been preparing Sam for first grade by having him sit still and to follow directions in a workbook. That's much too restricted a concept of learning for any part in your kindergarten classes. I don't think we're getting them ready for anything. On the other hand I think maybe in what we are doing if we are helping the child lead a fully effective, fully functioning life, we are getting him ready for next year and all the years that follow.

If any change is involved, it may be that the first grade is going to have to get ready for a different kind of a child. For a child who is curious, for a child who is eagerly motivated to learn, and for a child who knows how to go about learning on his own, I might even be so brazen as to suggest the possibility that as we send forward new generations of children who have been worked with in this way, we may be able to change the looks, to change the face and the nature of the whole first grade program and the second and third grade program and even the sixth and seventh grade programs.

In trying to identify kinds of significant areas that I think are important I want to suggest that we have a new kind of respect for the child's ability to learn and for his patterns of learning on his own; and that we have an opportunity afforded us, at this early age, to increase with lifelong benefits the level of a human being's intellectual functioning.

We've been talking about the importance of a child's feelings about himself, self-respect, confidence, competence, pride and identification and about the importance of having adult models in the environment with whom a child can identify—with whom he can identify his own being and his own behavior. If we have a real commitment to afford the richest, fullest learning opportunities, two things are clear. Learning is not something that is turned on at nine o'clock in the morning when a child passes through a door into a very special rarefied kind of atmosphere and ends when he leaves that atmosphere in the afternoon. Learning is something that goes on during all of his waking hours, seven days a week. Learning is something that takes place wherever he may be. School affords a certain kind of opportunity, but the child is learning just as much and maybe more effectively outside the walls of the school.

It's pretty clear that the task of attending to the total growth, total learning development of a child, simply cannot be accomplished by a teacher and the administrators of a school. It demands the help and the special contribution of many of us. This is what leads us to the concept of comprehensive programs for kindergarten children.

A comprehensive program is a carefully thought-through, all-inclusive, coordinated kind of program, involving all facets of services and activities that impinge upon a child. We're not assigning a lot of new tasks to a school, rather we are saying that the school take a new role as being the leader and coordinator of all of the efforts and energies which are directed toward a child.

Now the way it works is beautifully illustrated by the nature and design of this meeting. You've got here assembled, those people who are studying and experimenting with a special interest, each working in a special direction, but contributing to the life of a child and his family. Each one brings his own unique ideals and contributions, special know-how and experience that is going to lead us to the accomplishment of what we're trying to do for kids. We have health

people, both physical and mental, psychologists and M.S.'s, we have nutrition people who are going to talk to us about the effect of diet on children's health, we've got social services people. We're going to find a way to mesh together their services with all of the others. We've got an anthropologist who brings us a special kind of knowledge about the cultural differences. I'm certain he's going to tell us how to keep them alive and make living richer by recognizing and using the differences constructively rather than by trying to smooth them away. We've got a number of people here who are experienced in developing new designs for working with both children and adults to the end of more effective learning.

All of these people present, incidentally, have been working all along and making their contributions, but they've been working in a kind of unrelated isolation. What's new here is the process of working together: the process of pooling skills and resources to the end of a consistent unified experience for a child. Now the process goes on, it's not just this one meeting, which ends on Thursday afternoon. There is a continuing periodic dialogue in which all of these people have a contribution to make, together take a look where we are, and together make plans as to where we will go. Now there are some dividends from using this kind of a process; we don't know much about them yet and we haven't much evidence to give you, but something happens. As we begin to concentrate on the learning of a child and enabling and facilitating the learning of a child, the adult may learn just as much or more than a child does. As adults work together sharing purposes and techniques, new kinds of ideals emerge. We find ourselves free to function much more creatively, and much more effectively. We may find additional uses to which we can put our professional competencies.

I might even give you a little bit of a caution on another side of it. If you work together on a team whose goal is the development of children who are fulfilled, well-functioned; if you are not careful something may happen to you. You may find that you are becoming a little bit more fulfilled; you may find yourself enjoying some new kinds of satisfactions; you just might find yourself working a little more sensitively, a little more respectfully, a little more effectively with other people. What I'm getting at is there is a totally new concept as we begin to look at learning and education. The goal becomes that of human effectiveness for all people, children and adults. We know that if we work with children and with all adults (I'm not talking about only parents but also myself, a teacher), we know that if this is an essential goal which promotes all of our activities, then the most effective thing is going to happen to the child who happens to be our particular focus.

I found this stated so beautifully by John Gardner that I will quote from the message he gave as he left his post. He said he had been trying to define the mission of HEW and in assessing the background situation he described it in this way: "Too many children and too many adults in this free society still live under the subtle but powerful tyrannies of ignorance, disease, want, discrimination, physical handicap and mental illness. These tyrannies keep them dependent; we want them to be free and strong."

Our mission is to strive toward the elimination of all the conditions that stunt individual growth or impair human dignity. It is to foster the strengths and capabilities that enable individuals to function as free and responsible citizens. It is to create the institutional arrangements that enable individuals to have greater freedom of choice. I can't think of a better goal to describe the aims, the purposes of our comprehensive program. This is not a dream, this is not an ambition, this is not a wish, this is a mission. And we now have at our disposal the means to accomplish that mission. No one of us can do it alone. Yet if we find ways to pool our thinking, pool our efforts, there is going to come a day, and you and I may live to see it, when we can sign that report "MISSION ACCOMPLISHED". Good Luck.

Chairman: Tom Hopkins

If you relate what Mr. Zellers said about the exploratory nature of this conference to what Dr. Akers said, you can begin to formulate ideas, and to see what contributions you may make in the group discussions. Many of the comments made by Dr. Akers with regard to teacher training and language development are in agreement with Mr. Zellers' thinking. The next speaker, certainly not new to Indian education, has made in his lifetime numerous appearances on behalf of the Indians. He is an eminent scholar in his own right, having earned the B.A. and M.A. Degrees here at the University of New Mexico. He received his Ph.D. from the University of California at Los Angeles. One cannot do very much studying or reading about contemporary Indian affairs especially true in the linguistics. Furthermore, some of the more significant statements I've encountered recently concerning Indian education and cultural transition of the American Indians have come from his lips and from his pen. We are indeed fortunate to have with us to discuss American Indians from an Anthropological point of view, Dr. Edward Dozier.

AN ANTHROPOLOGIST LOOKS AT EARLY CHILDHOOD EDUCATION

Speaker: Dr. Edward P. Dozier, Professor of Anthropology and Linguistics, University of Arizona, Tucson, Arizona

When I first learned about early childhood training, which was only about a year ago, that is early childhood training for Indians, I was extremely apprehensive about it. In this report which Mr. Hopkins referred to, The Association of American Indian Affairs Conference in New York, I was probably a little bit hostile on the whole approach of early childhood training for American Indians. This is because I cherish our cultural differences. I think it gives our nation the uniqueness and also the strength that it has. But also there is something more basic which I think I fear in early childhood training. These are some of the points that Dr. Akers has touched on.

That is, we are invading that last strong-hold of the American Indian. We are reaching back down into the family life, the area which up until now has been left up to Indians to exploit. The source of personality development, if we believe the psychologists that the child's personality is formed or a large portion of it in the first six years of his life, then we have left this up to the Indians thus far. But now we are getting into that period which has been, at least until now, the area in which we have left to the Indians to mould the personality of their children. These are the things which make me apprehensive about early childhood education for Indians, and for that matter, for other culturally different people of the United States. However, having talked to a number of people since my participation in that earlier conference, I think that the whole training program is inevitable. People seem to be enthusiastic about it and I don't think the Indians can do much about it. Many of the Indians themselves are enthusiastic about it. I am also encouraged by another factor now. It's that by participating in that earlier conference and by looking over the people that are participating in this particular conference, that the BIA and other organizations interested in early childhood training are viewing and are approaching this whole problem with extreme caution. Also, they are trying to get the help and guidance for a wide range of educational specialists and social scientists, and they are aware of the problems that I think are important or had feared in early childhood training. So this gives me added encouragement and in my report that I will read, I think you will find that it ends in an optimistic point of view if you are in favor of early childhood training.

As an anthropologist, I am very much concerned with the social and cultural environment in which Indian children are raised. I, therefore, want to point out some of the common characteristics of this background, particularly those aspects of the background relating to the socialization process. This is the process by which a child is molded into a participating member of his society. I believe this information is vitally important for teachers, especially those who will be engaged in programs for preschool education.

We are, I believe, all aware of obvious differences among Indians. One cannot deny linguistic, socio-political and religious differences among Indian groups. Contact with whites has added other differences. From the very earliest relations with whites, some mixing of blood took place and all groups have experienced a disruption of their way of life. No American Indian lives the way his forebears lived at the time of contact. Some groups have persisted relatively unchanged, but all have been subject to modification—some more, some less. Some Indians no longer speak their native language; others are partially bilingual; others completely so.

Yet with all this diversity there are common elements which may be found among virtually all Indian groups. Part of these similarities arise from an essentially common heritage. North American Indians were all tribal peoples in pre-white contact times; none of them had achieved even chiefdoms or a primitive state organization. Such factors as a money economy or even a barter system with markets had not developed. North American Indians were all organized along kinship lines and expressed the characteristics common to tribal peoples elsewhere in the world. Although Indians no longer live in the aboriginal past, some of these deeply rooted tribal characteristics persist among them today. They are factors which inhibit their adjustment to our highly stratified, competitive industrial society. I believe that there are enough common elements among Indians that we can devise programs which will work for the benefit of all Indians. This applies for programs of education as well as other programs which will enable the Indians to become successful participants in our dominant society as painlessly as possible and without the need to surrender completely their own cultural heritage.

Let us now consider some of these common features of Indian society and culture which are especially relevant to education. Among most American Indian groups, despite the changes and modifications brought about by white contact, the family has usually remained—and not our kind of family but the large extended one characteristic of tribal peoples. So the locus of the early socialization of the child has remained pretty much intact and with the family the important socializing techniques which contrast so sharply from those employed in the dominant white society. This is the social culture of the Indian and I want to return to it in just a little while.

There are other survivals which contribute toward the formation of personalities different from those of the greater American society. The Indian languages are perhaps the most crucial—for linguists and psychologists all recognize that much of our thinking and our concept formations are the products of the language we speak as our first language—even though other languages may be acquired in later life. At least half of our American Indian population in the United States still speaks their native tongue, in most cases their first language, English being an acquired language, usually imperfectly learned. Since language and thought are so intricately bound, we cannot expect the Indian who grows up speaking a language so utterly different from English to think and act in the same way as a person who speaks a European language and is a product of European culture. All languages are adjusted to the society and culture of its speakers; American Indian languages are adjusted to tribal cultures, not to a highly complex culture like that of the United States. Hence, adjustment to the dominant American society and culture means mastery of another language as well. But achieving linguistic facility in English alone is not the answer. The learning of another language and another culture is accomplished only at the expense of emotional disturbance. In the early days, Indians of high school age were taken—often almost literally kidnapped—from Western reservations and sent to boarding schools in the East. The idea was to break them completely away from their families and their tribes, forbid any speaking of their native languages or any manifestation of their native culture. In the process, it was thought, they would become fully participating members of the dominant society. But the program of de-Indianization did not work. The products of these schools were essentially misfits

both in their own tribes and in white society. Those who made the best adjustments were those who returned to their tribes and after a painful process of restoring contacts with their own people and the old ways, became leaders among them. Fortunately for the emotional well-being of the Indians, not all teachers observed the rule prohibiting Indians from speaking their native languages outside their home communities. The better teachers chose to ignore the rule. Yet, guilt, which is an important value of white Americans, always manifested itself among BIA employees. Sometimes they felt guilty about not enforcing the rules; they then halfheartedly punished the children even though punitive acts were not a part of their personality. Their own culture and language negated, Indian school children made only limited effort to learn the life way of white Americans and the English language. The rather brutal techniques used to sever them from their backgrounds merely produced negative reactions, a confused notion of white society tinged with considerable bitterness and resentment toward life in general.

After the 1930's, the organized attack on Indian cultures and languages was abandoned, but a half century of cultural deprivation made an indelible mark on Indian society and personality. Bitterness, feelings of inadequacy, and hostility to schools were passed down to later generations.

Let me go back to what I have called the social culture and indicate how this persists among Indians despite so much disruption of their society and culture. It is amazing how similar family life and the techniques of socialization are among American Indians. Studies by Professor Hallowell and the Spindlers have demonstrated that these techniques and the social context in which they occur are so similar that they tend to produce essentially the same kind of personality structure among Indians. (See George D. and Luise S. Spindler, American Indians and American Life, *The Annals*, Vol. 311, pp. 151-152, 1956.)

The family and socialization techniques of American Indians are undoubtedly tribal characteristics for they are shared by peoples living in the same level of culture throughout the world. I observed similar family patterns and essentially identical child-rearing practices among the Kalinga, a group far removed from American Indians in the mountainous region of northern Luzon in the Philippines.

The first six years of life of an Indian child is highly permissive. The child grows up with a large number of relatives. Even in urban environments, he often has visitors from home so that the number of relatives around a child are rather more numerous than in our own society. In such a context, the child is picked up constantly, and nobody says the child should not be indulged. Nobody places any rules or restrictions on the movements of the child. It is permitted to explore its environment freely. Of course, in most American Indian families, there are few things to be broken. Indians do not value property as much as we do; furniture and possessions are not elaborate nor expensive.

Toilet training and weaning likewise take place in unstructured and permissive environment. Both are gradual processes, the child setting the pace with only gentle guidance from parents and relatives. The child, if there are no close siblings, is permitted to nurse for a considerably longer time than the white child.

The environment in which the child is reared is closely coordinated with the kinship system. The kinship system changes from group to group, but among several consistent aspects of the system is the extended household. There are a large number of surrogate or substitute relatives. For instance, among many groups, the mother's sisters are also called "mother," and the father's brothers are also called "father." Not only are they called "father," but the behavior toward these relatives conforms to the terminological usage, so that if a child refers to the mother's sister as "mother," the relationship to that mother's sister is at least similar, if not identical, to a real biological mother. The same thing is true with siblings and cousins with the behavior towards

cousins being similar to that shown to one's brothers and sisters. With so many relatives about and with the duplication of behaviors, close identification with any one individual is absent. In white American culture we are constantly worried about a model – a father or mother model. We feel that the child is emotionally deprived when, through divorce or death, the mother or the father is gone. As long as we have the fragmented nuclear family as our basic social group, such a loss can indeed be traumatic to the child. But in the American Indian family, there is always a surrogate relative who can move in when close relatives are removed. These substitute parents or relatives take over the functions of the absent relative. There are, so far as I know, no legal adoption procedures except today to comply with state laws, but a child is wanted and there are always relatives eager to raise a child as their own.

I am, of course, talking about general situations. There are always individual exceptions. For some Indians, the generalizations about family life and the techniques of socialization that I have sketched do not apply. But even if a couple no longer live in an extended family setting or have the permissive techniques of their own parents, the values of the past persist. If we take our own American family life, we still have, I think, qualms of conscience and guilt when we cannot take care of an elder grandparent, even though we know that such a relative is going to be well provided for by Social Security or insurance. We feel guilt primarily because the moral value that we must care for older relatives is still strong within us. In the same way, then, the American Indian still feels the values of an older generation, even though he may not be living with such values at the present time.

I think a related factor in this matter of not forming close emotional ties with individuals is that American Indians, by and large, do not have culture heroes like George Washington or Abraham Lincoln, for example. Their own mythical beings are animals or birds – the coyote, wolf, eagle, spider-woman, etc. A lot of the ones that have become part of the romantic literature of the Indians have been created by white people – Sitting Bull, Cochise, etc. Indians, themselves, do not have culture models whether living or dead. I do not know, either, of an Indian comunity where members constantly point to certain individuals and say he is a model man, a symbol of success in his community. Such exemplary individuals do not exist and I believe that the absence of models is an aspect of the large extended family where relationships are diffused and strong ties to specific individuals are lacking. This kind of family background and the socialization process associated with it pose problems for the child entering the American school situation. Such a child is placid and unresponsive and lacks the motivation teachers strive so hard to create among Indian children. But as long as the child must live in the context of a large extended family, where emotional security is valued, then it is an extremely rewarding life. It is unfortunate that he must be Americanized; and, if he is to succeed in school, emerge as a high-strung, anxious and often neurotic individual.

We have sketched the characteristics of the American Indian family unit, the child-rearing techniques, and have said something about the kind of individual such an environment produces. Other byproducts of this training which have a bearing on the education of Indian school children may be quickly summarized. We will make comparisons with white American values in order to see the differences.

In social interaction, Indians put the emphasis on good relations, good relations with relatives and good relations with neighbors. They stress the feeling or the emotional component, rather than the verbal one. Characteristically, Indians are not talkative. They convey their ideas and feelings largely through behavior rather than speech. Thus, white Americans have characterized Indians as stoic and impassive, or negatively as sullen and surly. One cannot, however, evaluate Indian traits or the traits of any people either positively or negatively; they are simply the result

of a different cultural background with a different weighing of values. When white children are judged from the Indian's standard, they rate low on those very responses accorded high value in American culture. In our schools Indian children, of course, compare unfavorably with the quick verbal responses and animated reaction of their white classmates.

Important contrasts also exist between whites and Indians with respect to attitudes toward work or activity. Work is, of course, a positive value in American culture and a heritage of the Protestant Ethic, so well characterized by the sociologist Max Weber. Americans have their popular maxims stressing this value: "strive and succeed," "idleness is the devil's workshop," and other such expressions. American Indians, on the other hand, emphasize a more relaxed attitude toward work and activity. Success, competition, progress, and the accumulation of wealth and property—all these important values of white Americans are generally absent among Indians. For American Indians who stress good interpersonal relations and who freely exchange property and food, these values appear strange and selfish. For most Indians, these white American values can only be achieved by destroying good relations with relatives and neighbors and arousing anxiety in themselves; they are, therefore, not worth striving for.

A utilitarian philosophy as against a contemplative one; material and/or technological achievements as against esthetic accomplishments; the stress on the youth as against wisdom of age and experience; and many others are also important contrasts between white Americans and American Indians. Sufficient examples, perhaps, have been cited to indicate the clash of values which ultimately of course, derive from differences in social culture. Yet it is important to be aware of these contrasts for they inhibit the adjustment of Indians into our educational system.

Unfortunately, to make good Americans out of Indian children—responding, animated, striving, ambitious youngsters who compete successfully with their peers—we must destroy a great deal of the social culture of the Indian. And the best and most efficient way to remake and reform the Indian child is through preschool or early childhood training.

Psychologists tell us that the basic personality of an individual is fairly well formed in the first six years of life. The early schools of the Bureau of Indian Affairs and the efforts of the missionaries failed to de-Indianize the Indian because they did not get him young enough. The child was already socialized when he was snatched from his family and tribe and sent off to a distant boarding school. Even in reservation schools, in mission schools near the homes of the Indians, and now in public schools, it has not been possible to take the child under six years of age. Educators have not invaded that important social culture of the Indian, so that it has been possible for Indian groups to produce children who grow into adulthood as Indians or in some cases as two worlds, half-Indian and half-American—typically lost, misunderstood, and rejected.

Finally we are in a position through preschool education to make major modifications in the personality structure of the Indian child before he is completely socialized. For we cannot escape the fact that rather drastic changes in the values and the behavior of Indian children are essential before they can make satisfactory adjustments to the school experience an unhappy one, particularly in schools where they are outnumbered by white classmates. Their sociocultural background, while providing deep satisfactions for a life in their own communities, does not equip them to meet the competitive skills necessary for success in our school system. On the other hand, much of the Indian's background can be incorporated into the school situation. I consider the more contemplative and relational traits learned in the context of the family as factors which our dominant culture might well adopt. It is also vitally important that the Indian's cultural heritage is not undermined, no matter how incompatible it may appear by white American cultural standards. The failure of the early schools, especially the development of feelings of apathy, resentment and bitterness, is due precisely to the attack on Indian languages and cultures. Indian

children need to be reassured that their cultural heritage is not inferior, not something to be ashamed of. The anthropologists' findings in the comparative study of cultures may be used by teachers to bolster their own defense of Indian backgrounds. Anthropologists hold that all cultural systems are valid organizations and cannot be rated in terms of good or bad. While the negative evaluation of Indian culture was an avowed policy in the early days, it is no longer sanctioned today. Still, however, many ethnocentric teachers continue to demean the languages and cultures of the Indians today. Such devaluation of the Indian's background results in the creation of serious negative self-images and produces deeply seated inferiority complexes. The high drop-out rates of Indian students, as we go up the scale of grade levels, is largely the result of the negative rating given the Indian's background as compared to the positive rating attributed to Euro-American culture. We are all sensitive of our heritage; we have cultural heritage props on which we lean until, as individuals, we achieve some degree of success, independence, and psychic security. The self-image of Indians and other minority groups is shaky; an unkind word, an unfavorable remark, or even an attitude either expressed or implied is likely to cause the props that support the Indian's ego to tumble. The search for identity and the all too frequent cases of alienation are not restricted to Indians—witness, for example, our hippy groups—but Indians are especially vulnerable. Recently in a number of Indian groups the rates of teen-age suicides have skyrocketed. Among most Indians, suicide was unheard of in the past, but at present, young Indians who have lost the roots of their past and who are either unable to adjust or who are not accepted by their peers give up the struggle; they find life meaningless and hopeless. Excessive drinking among Indians, now common among high school students, is also frequently related to this whole problem of cultural and social alienation.

With sincere, patient, and dedicated teachers participating in the program for early childhood training, Indian children can be assisted to make a positive and rewarding adjustment to the school situation. The challenge of educating Indian children can also be an exciting one for teachers, but it is a challenge that carries with it tremendous responsibilities. Obviously, the program must be carried out in the Indian communities with the complete participation of Indian parents and community leaders. Initially the white teachers and interpreters who must be used for teacher resources, I imagine, are not abundant in all communities. Ultimately, the Indians themselves must become fully involved in the program. Both white and Indian teachers need to be carefully selected. Just because a teacher is an Indian is no assurance that he or she has the qualifications and the sympathetic understanding to handle children in their formative years. Often Indians are as hostile and resentful of Indian cultures as are many whites; having made a satisfactory adjustment for themselves in the white society, they are intolerant of Indians who persist in the old ways. It would be disastrous to entrust sensitive and innocent children coming from traditional homes and families to such teachers. If the task is handled properly, the program can be an enriching and rewarding experience for both the child and the teacher.

Dr. Dozier and Dr. Akers' Question and Answer Period:

Q. Would it be a good idea to use the Indian language as a basis of instruction for pre-school education?

A. I certainly agree with that but where we will run into trouble with that is, where are we going to find the personnel who know the Indian language that well. We don't find that many Indian education teachers in the Indian communities or in some communities. There are extreme differences here. This is one problem. Initially, at least, before you train a large number of native Indian teachers, you are going to have to operate with interpreters and I think you should have an interpreter. I think the language problem is too crucial to ignore.

Q. How did you react to Dr. Akers' point that the aide might look like a second class person in the classroom if the aide spoke the language?

A. My only experience in this sort of an experience is with Head Start. I don't think the aides were supporting the teachers in any sort of manner. These aides came from the Indian communities and they didn't think that they were operating as teachers but in aiding the general community in working. Now perhaps this is an ideal situation. Perhaps in other schools the teacher will feel that she is in a supporting position. (Dr. Dozier)

A. Maybe we need to think in terms not of a teacher, white teacher, an assistant who speaks the language, but maybe we need to think in terms as them being co-teachers. I have a problem seeing a group of five-year-olds with an interpreter. This just doesn't exist. They are teaching advisors. You are not telling them. You don't lecture to them. You can't make a set statement and have them interpret it. When you're five years old you learn by living. You haven't got time for an interpreter. (Dr. Akers)

A. I came back with this question, Dr. Dozier, because I have seen in a number of Head Start units, where the aide spoke the children's language, the aide was often used as the disciplinarian. Would you comment on that?

A. Unfortunately, there is still a holdover from the early days when discipline was a very important part of the school situation and very often some of these teachers, older people who grew in that kind of culture, the American Indian Boarding School kind of culture and I'm referring to this kind of culture which existed say prior to 1935. These teachers are the ones who bought this system of discipline from middle-class white Americans. And so now, unfortunately, they instill this same feeling and still use discipline with children. That is why I was very careful to point out that we have to be extremely cautious in selecting our teachers, and we shouldn't always restrict them to Indians, because very often we're going to get some of these teachers who value discipline because they've learned and grew up on it and so they are going to use this. It's a complex problem, but we do have such people, very often, Indians, themselves.

Q. Dr. Dozier, I'm wondering about the possible postponement of the acquisition of the language in which things of the future are going to be done. Does this make any sense?

A. Do you mean teaching in the native language first?

Q. Yes. In other words if we're to capitalize upon the natural curiosity and the great variety...

A. Ideally, this is what I would want, but some of our American Indian tribes are so small that you may not find the teacher who would be willing to teach in the native language. In such groups, there may be only a couple thousand speakers of that particular language group and when we draw our teachers from communitites, some communities are no larger than 150 to 200 people in one community, and the community is a basis of Indian life. Indians tend to be

suspicious of other groups in their own language group who come from other communities. So ideally you should choose your own teachers from that community, but often with a small population of 150-200 people you are not going to find enough resources.

Q. Your objective here is to respect the existing culture and show this respect. If this respect could be certainly verified in other ways, would it still remain important that the pre-schoolers or beginners be taught in the native language?

A. I think so. I certainly feel that the Indian language should be used as much as possible. In the initial years you're still training your teachers as well. You may have to resort to white teachers but eventually it should be an all Indian program—an all community program, not just an all Indian program but a community program as well.

Q. This then is sort of a transition phase?

A. Yes. I think we are going to go through a number of years in this transitional phase before we sell the ideal of early childhood training in communities. It's during this early period of training the Indians in the communities that is going to be the difficult period.

Q. Did I hear you correctly that you anticipate some reluctance on the part of the Indian people to teach in their home town? What pressures are there that cause them to respond that way and are they capable of understanding our reasons?

A. Well, partly this is because perhaps as teachers of students themselves, they have only been taught in English and the vocabulary doesn't lend itself easily in those communities. So as teachers they are more than likely going to want to teach in English because this is how they have been taught and they don't very easily find words in their own language.

Q. In other words, we're going to have to train them that pre-school education is a different kind of teaching?

A. The only experience that teachers have had up to this point is kindergarten and first grade and upwards in most schools, where it is telling children what to do. Your Indian teachers, themselves, are going to come from this kind of previous training.

Q. I'd like to challenge it though in trying to help them to understand the importance of the little kids. I'll go right back to their own feelings about how they felt when they were forced at the age of six to speak in a strange language. I think you can trigger back enough of their own feelings. (Dr. Akers)

A. There has to be a training for Indians as well as non-Indians. There is going to have to be a training program to tell the Indians that it isn't like when they come into a first grade. This is a kind of informal training. You might even say to them, "Well how do the old people train you within their own family? How is family training conducted?" Try to think of early childhood training as the kind of training that goes on in the family, in the kinship groups. What the father's sister does; what the mother's brother does, and this sort of thing. Visualize pre-school education as this kind of thing, and not in the role where you are standing at the head of the class and you've got a group of obedient children who are listening to you.

Q. Dr. Dozier, we're talking only about kindergarten children. I've got the same kind of feeling about the lives of six and seven-year-old children. I think six and seven-year-old children should be working in schools the same way we're talking about. Is there any chance of breaking the old tradition? (Dr. Akers)

A. Well I suppose so, but that's not just an Indian related question. It's a common one. I think a whole new reorientation for education and the way education ought to be conducted is in store for all of us. I think we have to re-think what education is.

Q. Will the new bi-lingual education act that has just been approved this spring have a real impact on first, second and third grades, especially with the number of Spanish-speaking people?

A. Yes, I think we have a lot to gain from the work that has been going on in bi-lingual

education. They have already sort of spaded the way ahead of us so any kind of help I think we can get from other people is important.

Q. I think it is real important to add to the comments you were making a while ago about the parents' approval. We have a complete analogy with the Spanish-speaking people in the Southwest. Many of the people who are the parents now of six, eight and ten-year-old children, because they suffered the way they did when they were six, eight or ten and were discriminated against and were made to feel their language was inferior and that their culture was inferior, are insisting more strongly now that their children be made to talk English and not Spanish because they think you have to suffer to get through.

A. It's a very complex problem. There are all kinds of emotional ideas that are involved in this thing. It's going to take time for parents to realize that actually their language and culture is equal to that of any other culture. In other words, we have to bring in the relativity of cultures and have people believe in them.

Q. In many places the schools have integrated with public schools transporting children from reservations or villages to other schools. Now where do you see this early childhood education taking place? In the removed school by transportation or back on the reservation?

A. In the Indian communities. I can't see it anywhere but in Indian communities. Perhaps this will pose some difficulties. I don't know, but I can't see early childhood training divorced from the community.

Q. I'm wondering about more involvement of parents with the teachers and the children.

A. I think initially you're going to find some resistance. A form of resistance because parents have not been given this opportunity to interact with teachers, so you are going to have some problems initially. And the people who are components of early childhood training are going to have to, with considerable patience, talk with parents and so on and emphasize that their participation is essential.

Q. You see what Dr. Akers talked about this morning, and he and I talked about this before, for instance, in the family housekeeping role—family life playing—if the teachers could really know what goes on at home and really bring it in with the parents . . .

A. What Dr. Dozier was saying was that in order to help train the people who are working with young children in these programs, we're going to have to find out how to make their lives an extension of their life at home, and we don't know that and here's a chance for us to go to the parents with a very honest sincere request. We need their help. We can't do it, and we can't do it well without their help. Together we're going to find out how family life can be extended from the home on into this place we call school. That's real! (Dr. Akers)

A. They have it in the Head Start programs. I think the most successful teachers of the Indian Head Start programs in New Mexico have been the ones involving the parents. I think that there has been a big change in the attitudes of Indian parents in the last few years. Just a few months ago here at a conference of the All Pueblo Indian Education, it was stated over and over again that we, the Indians, want the teachers to come and visit us in the homes, we want to be involved in the schools, we want to go and visit the schools, we have been cut off from our children in the schools and it was a very positive statement of what the Indian people want. And they want to be involved in the schools.

Q. Do you think it's possible that perhaps the environment of the pre-school child does not stress anglo values?

A. I don't think that is possible. I think I see a compromise where it's bringing some Indian values into the environment, because they are too much a part of the anglo culture. They see it all about them because by the time the children are two or three years old they are already

inte acting, going to the supermarkets and what not. The most isolated American Indian community has considerable contacts with anglo American culture very early.

Q. Do we have to impose competition?

A. No, I don't think so. But that would be one of the areas that we can complement, I think.

Q. How much do you think television has entered these communities?

A. Very much so. The American Pueblo Indians are, I think considered to be one of the most conservative American Indian communities, and perhaps the Hopi more so than any of the pueblocs. We cannot escape the white culture, that is impossible. But I think by the patient careful teacher, both white and Indian, we can insinuate some of the better things of the Indian family life into the teaching situation and hopefully into the future Indian families. There are many things in this more tranquil nature of Indians, I think that are good for all of us. I think we will have fewer neuroties among them if we can maintain this system of less anxiety among them.

Chairman: Mr. Tom Hopkins

A significant number of you chose to ask questions of Dr. Dozier and Dr. Akers. It shows that we are getting aroused, we are beginning to think and probe.

Among the many purposes of a conference such as this one is getting to know one another particularly within the system which I have referred to as the Division of Education, Bureau of Indian Affairs. As some of you know and yet many of you may not know, we have many new people with the Division of Education in Washington. One of the values of these conferences in early childhood education will be for those of you in the field to get a chance to see those people whom you probably have heard about and no doubt will be hearing more about as our early childhood education program materializes and develops. One of these new people with the Division of Education is serving as session chairman for the next portion of the program. Without further ado, I am going to introduce our next session chairman, Administrative Assistant, Mrs. Donna Jones.

Chairman: Mrs. Donna Jones, Administrative Officer, Division of Education, Bureau of Indian Affairs, Washington, D. C.

I have absolutely no claim to expertise to the field of childhood education but have had the opportunity to listen to quite a few of the discussions. Since it has been stressed time and time again this morning that this is an evolutionary period where no set patterns have been established, I presume that there will be some conflicting ideas. As an Administrative Officer I can, therefore, be a referee in any conflicts that might develop.

Our speaker on the topic "The Learning Process in a Comprehensive Early Education Program" is Dr. Glen P. Nimnicht, a member of the Far West Laboratory for Educational Research and Development. Dr. Nimnicht is currently engaged in research in this area and also has a great deal of past experience of a related nature to bring to bear on this topic.

THE LEARNING PROCESS IN A COMPREHENSIVE EARLY EDUCATION PROGRAM

Speaker: Dr. Glen P. Nimnicht, Program Director, Far West Laboratory for Educational Research and Development, Berkeley, California

Since we are concerned with the kindergarten, I would like to tell this story. I had a kindergarten teacher come in to me once. One of her children had brought a rabbit to school and the other children were looking at the rabbit when one of them finally said is it a boy or a girl? Well, the child that brought the rabbit didn't know and the teacher didn't know and she wasn't quite certain what to do next. Of course there is always a little boy who speaks up.

He spoke up and said, "I can tell you how to find out."

She said, "How?"

He said, "Let's vote!"

From that story I want to point out there are some things you just don't vote on even in a democratic society.

I have been looking forward to this conference and this is an unusual experience for me. I have been to my share of conferences, given my share of speeches, and I've come to this one for several reasons: one, it has as its theme a significant problem to be looked at and two, I think this problem doesn't pertain just to Indian children. If we can solve some of the educational problems that we are confronted with in working with Indian children, we will learn a great deal about solving some other educational problems that apply to other groups. We might even improve the education of white children. So I see this conference in a broad context.

I will address my comments to some of the issues the two speakers before me have raised. The last speaker introduced what I think is an extremely significant question. Why do we want to have early childhood education for Indian children? Really, if you look at it, these children are not deprived, that is, deprived in the same way we talk about deprived children. They do as well as white children do in elementary schools, at least a great number of them do. If you look at achievement records in the elementary grades, their achievement is not significantly lower. In some instances it is, but you cannot generalize about the group and say that these children come to school with a lack of sensory and perceptual development. They don't. They come to school with some sensory and perceptual development. You can't say that they come to school with poor language development, unless you use English as your criteria for language. They do grow up in a permissive environment the first six years; there are a lot of people there to pay attention to them; they do get feedback from their talking; they do get adults responding to them; the kinds of things that we do see as important and kinds of things that children from other groups often are lacking, as the last speaker pointed out. So why get involved if this is the case?

I'll give the positive position first. One reason we want to get involved is because we have a

belief that early education will improve the intellectual development of all children. A second point and maybe a more significant one is this idea that's been kicked around called positive self-image, a healthy self-concept; the negative aspect of this is the problem of alienation. This shows up later in school but the seeds are sown in the early years of school, so we are concerned about doing something about it.

Now the other reason I think we are becoming involved at this time in talking about kindergarten education is because we have been uncomfortable about our accomplishments to date. I'm an educator so maybe I can speak more bluntly about this than perhaps an anthropologist feels that he ought to. We as educators, have done a pretty miserable job of trying to educate American Indians if you measure by our standards, if you look at these things that you would look for to say we had been successful. We have not assimilated the Indian people; we have not educated large numbers, large percentages of Indian people; the dropout rates are still staggering. Where we have, we have often created a mixed-up, emotionally disturbed individual. The suicide rates are high. The rates of alcoholism of Indians in the city are the highest of any group in the city. The crime rates among Indians in the city are the highest of any minority groups in the cities. So if you look at this situation from the white man's point of view, I don't think you can say that we have been too successful up to this point.

I don't believe in boogiemen. I don't believe that it is the fault of the BIA or some other group. I don't think it does much good to go back and point fingers and say we made mistakes. I think it just suffices to say at this point in our history it is pretty obvious that we haven't done as well as we would have liked to, and our problem is to look to see why and try to correct those things that need to be corrected.

It's interesting when you look at this from our point of view and say we have failed. I have a hunch if I were an Indian sitting in the audience, I might be chuckling to myself and saying, "Yes, but you white so and so's, I've won in a sense. I've retained some of my culture; I've retained some of the tribal traditions. We still are intact as a tribal group of people."

My response there would be, "Yes, but the price has been extremely high."

And it has been high. It's not a matter of having won or lost because in a sense the Indian people have lost either way it has gone.

What are some of the problems here? We have imposed an Anglo-Saxon education upon a different culture. The situation may have changed drastically now in the schools for Indian children, but not too long ago an Indian child was likely to read more pages of history dealing with the Portugese exploring the coast of Africa prior to Columbus coming to this country than all of the pages in history devoted to all of the Indian history in the United States prior to that time.

As it has been pointed out, we have tended to say the language is English. I go back and agree with the previous speakers with good intent, because Indians do need to speak English. We have chosen almost to ignore that English is a second language. There is no real question among many Indian people whether they will be bi-lingual or not. If they come speaking an Indian language and they have to learn English, the question is resolved. English is the second language. A child will be bi-lingual. The question is how do you capitalize on the first language to learn the second language? How do you encourage the first language, perhaps perpetuate that first language, to give a person some sense of identity?

Another interesting thing that we have done when you think about it: we have used Dick and Jane readers to teach reading. The pictures in these readers are there to clue middle-class children to the words that are associated with the pictures. So, a nice suburban home, with green grass, a nice living room and dining room, three bed rooms upstairs, a nice grandmother and grandfather,

a dog and a car are all things that this child can associate with. How much relevance does this have for the Indian child? First they have to find out what the pictures mean and after they find out what the pictures mean vicariously, but with no real experience, then they can begin to associate the various pictures with the words. Well, obviously, we are going to have to find a different text for many of these children. The very thing that the structure of the book was designed to do, it cannot do with this group of children.

The last speaker pointed out the price we paid for this imposition. We have created a group of people who are alienated or withdrawn or indifferent. They do tend to think of the school as a white man's school or a BIA school. But not their own. They do tend to associate the kind of education that goes on there with something that is external to them. If this is the case then, there is a real question, I think about the wisdom of introducing early childhood education because this is another inroad upon the family. Now I am in favor of this introduction and the reason I am is because I think we have a tremendous job to do in trying to undo some of our previous errors. First, we have to give a child a healthy self-concept because when he is a little older he is going to run into things in our society that tend to erode his self-concept. He has to have a good healthy notion of himself in school. How do you do this? I would like to recommend several ways. Don't criticize the language of the home. Focus our concern upon teaching the language of the school.

This is what we say in school, "Don't say that, that's not nice, people don't say that." The devil they don't, someone must have said it for the child to hear and repeat. It probably was someone in his home and when you say "that's not nice, we don't say that", you are saying the person who said it is not nice.

Another suggestion, and these are practical operating suggestions, there ought to be in each classroom an Indian speaking person of that tribal group where the majority of children comes from, who speaks the tribal language. The other point is what we start with ought to be relevant to the child's background. The material we give him to learn to read ought to be relevant to him where he is at the time. These are simple notions that we have accepted in education in general for a long time, but I don't think that we have applied them as well as we can.

We never should be demeaning when working with these children. Adults are sometimes demeaning without intending to be. What is your inclination as an adult when you see a group of five year old children? To bend down and say, "my name is Glen, what's yours?" "Are you having a good time today?" What if he said NO? The point is we don't start with a very good point for a discussion. If we would be patient and let that child start, initiate the conversation, he would come up with something that is a lot more meaningful.

I can't pull any examples of what an Indian child might say, but I know what Mexican-American children might say: "I saw a dead cat on the way to school today."

That's a point of departure for a pretty good conversation.

Or he might say, "I saw Batman on TV last night," or "My daddy left and went to Nevada and is going to be gone for a while."

Meaningful points of departure. What you're saying to a child, if you never pass up this child-initiated conversation, is, "You're important, you're important to me, if you say something to me I'll respond to you." I think this is an important feeling for a child to start out with. I'll come back to this later on in terms of procedures that I would recommend in the educational process that I think are consistent with developing the positve self-image.

One other aspect I want to deal with now is the one I brought up earlier and that is that there are two legitimate functions we can perform: First, to help the child develop a positive self-image and second, to help the child in his intellectual development.

The one I am omitting is values. I think this is an extremely difficult and touchy problem. Anyone who grows up in one culture who attempts to teach a child who has grown up in another culture is always in danger of getting into value conflicts. I would like to suggest extreme caution here. We can teach children how to think without teaching them what to think. There is a distinction. Education by its very nature implies some teaching of values, but we can certainly leave this to the family or let the child work this out later without our imposing a set of values that we see as extremely important. If a person has a set of values it is hard for that person to step outside that frame of reference and apply another system, so he tends to apply his own system.

Let me just challenge our system a little bit. I see myself, because I've got a positive self-concept, as a fairly successful person. I'm living fairly well. I've got a doctor in front of my name and sometimes people say "Doctor" and emphasize that and it's a pretty nice feeling. I live in a fairly nice home. I recently got a boat that I put out on the San Francisco Bay. I don't have enough time to use the boat, which is typical of our culture, but I've got it. But when I look at my children, two children were born in Wyoming, one was born in California; they have lived in California, Wyoming, Colorado, New York, Colorado, California. Where is home? As I talk to some of the Indian people I'm beginning to know, I'm somewhat envious because they do have a home. It's identifiable. It's a place that they can relate to, and I'm not so sure that I'm so well off or that my children are, when we're confronted with that kind of choice. I've got these other things but I don't have that kind of feeling.

And as a point that was made by the previous speaker, I don't have any extended kinship group. If something happened to me, I don't think I would have any ready takers to take in my children and step into my place and raise my children. There's no either/or here. There are many things to look at on both sides. Nor do I want to be romantic about the Indian culture. I think there are many excellent things in it. I don't think it has all the answers. So it's not possible to say, I'll take all the good things and leave all the bad things because somehow they get intertwined and you usually can't separate these out. It's a matter, I think, of being able to live in a multi-cultural situation and benefit from this kind of experience. So I would say it's extremely important as another element in developing this positive self-image that we make a real effort to help that child maintain some of his cultural identity. I would suggest there are far more places in the school for use of Indian folklore, use of local Indian music, use of local Indian art. This sort of thing will give the child some sense of identity that will help him later on, and he is going to need it.

There are certain values I would certainly make an effort to stay away from. Little things like "you're dirty, you should wash." It's awfully difficult for some of these children to come to school clean. It may be the best thing that can happen here for the teacher to tolerate a little dirt. Now if it's a health problem, I would suggest that we attack a health problem through welfare services or health services who work directly with the parents to help them clean up the health problem. But it's not something that the teacher does for the children because again it starts to erode the child's self-concept to be told to wash, you're dirty, or tell your mother you need a bath.

What kind of educational system should be used to satisfy the things I'm suggesting? Let me offer just one model and I claim no great significance for it except I do think it is consistent with what I've been talking about. I think it is also consistent with what has been mentioned earlier about the common elements of Indian culture. First of all I would suggest that there are certain operating procedures that we ought to follow. The first procedure I would mention is that activities that the children undertake should be done for the sake of the activity and not because

they expect some reward or punishment that is unrelated to it. Our reward and punishment system certainly has not worked very well in a dominate culture and it does not work with Indian children. Just to look and see that there is no motivation there is enough to say that we have been very unsuccessful in trying to motivate these children by the conventional reward and punishment system that we have used. So I think that we should search for those things that are intrinsically interesting. Now I don't know how far up in a grade you can push this notion, but I do know it works extremely well with three, four and five-year-old children. There are more things in the world that are fun and interesting and intriguing to them than we can possibly use. So our job is to choose among those things that are interesting—the ones that have the greatest educational payoff.

The second principle I would suggest is that the system we should introduce should be a self pacing one and the room should be set up so that there is freedom for exploration. A child should be able to walk into a room at eight or nine or whenever he gets there, pick out an activity and stay with that activity as long as he wants to stay with it. The way I would control what he does if I don't want him to do something would be to take the necessary equipment for that activity out of the room. The things that are in the room I would consider important and worth using; therefore, the child could stay with them as long as he wanted to.

These two ideas brought together have interesting ramifications for the concept of attention span. People told me when I first started teaching that children of three and four have an attention span of approximately three to five minutes. Well that's when they are doing what you want them to do when you want them to do it. If you allow children to choose what they want to do, they choose what they want to do. We had one child paint twenty-seven pictures in a row. We had another child who had to be read to for an hour and a half. It's questionable in this type of situation whose attention span wears out first. In another instance we had children match pictures in a game for as long as three hours, only taking time out for milk. The last time I was at Greeley, and it's too infrequently now, observing in a school, one little child was working with a puzzle and four adults observing made the judgment that this child could not possibly complete that puzzle. It was too difficult. We very patiently watched for fifteen minutes. Forty-five minutes later the puzzle was completed without anyone intervening. Now the inclination of everyone was to pitch in and help the child solve this problem. Interestingly enough, we often like to enslave children by never letting them develop any real degree of independence. I think this is a tendency on the part of people who work with young children. They love young children and want to be loved by them and they continue to intervene to help the young child at times when it is best to let the young child help himself.

It's the same old saw applied a little later up the line. It goes back to my comment about language. If you want someone else to talk, one way to do it is stop talking yourself. If you continue to fill the vacuum then there is no need for anyone else to say anything. If you continue to solve all the child's problems for him as they occur, there is no need for him to solve his own problems. Maybe this is one of the worst things that has happened to Indian people. There have been too many people around willing to solve or who thought they were willing to solve or who tried to solve the problems as they came up, and deprived the Indians of the opportunity to solve their own problems.

This brings me to another concept. A kindergarten classroom for this group of children should be set up so as many things as possible are self-correcting. Thus the child learns immediately about the consequences of his act. If he makes a mistake, the things he is playing with will correct him. The teacher is there to help the child learn, more than she is there to teach. And other children, of course, act as correctors too. Now this principle cannot always be met but I

think it is a desirable one. The choice can be made between something that is self-correcting and something that is not. Let me give you some examples. The typical toys in the nursery schools often include those concentric circles which go together only one way and are self-correcting. Puzzles are self-correcting. Cores that stack are in the same category. Well, this is what I mean by trying to develop things that are self-correcting or semi-self-correcting. A child can discover mistakes for himself without someone saying, no you're wrong, do this or do that. Now this leads to another principle.

I would suggest that the environment should be set up so that there is a chance for discovery to take place there. Intentionally you build in things which the child is likely to discover for himself instead of having to be told. One technique is to silhouette the shape of blocks on the cabinet where they are stored. Don't tell the child that the blocks are silhouetted there. Wait for him to discover this concept for himself and once he does then he systematically starts matching them back, lining up the blocks where they go. A real thrill for one child is to say to another, "It doesn't go there, it goes here."

These are the basic principles that I think are consistent with what we are trying to accomplish. Now what purpose do they serve? One purpose they serve is they all tend to enhance a self-concept or at least they do not cut away at a self-concept. The child is not competing with someone else. All the tasks are interesting because there is some stress there—some stress on the part of the child to solve a problem, but this is his problem. It ceases to be interesting when it ceases to have any challenge to him. So this kind of environment would have to be changed frequently to keep it interesting, to keep a challenge there for the child to make the next step.

What purposes do these challenges serve? I have lumped them under intellectual development and self-image. We ought to start out with developing the child's senses and perception. Now probably with many Indian children, their senses and perception are probably pretty well developed but I have never known any child where you could not extend the development of his senses and perception. Children need to learn to listen to things, they need to learn to look more carefully, they need to learn to observe.

The next step in this development is language. The reason I group language development with intellectual development is because the language we're really concerned with is the language of the thought process. The child, whether he speaks an Indian language or English, has developed a language by the time he comes to school. It is generally adequate for communicating with his family and his peers. It's what you might call an informal language and often depends upon a common background, depends upon the use of gestures, loudness, and inflection to convey meaning. The problem we have is that the language of the school or the language of the thought process cannot depend upon the common background, cannot depend upon the use of gestures. It has to stand alone. It has to be a richer, more complex language to express more complex thoughts so our problem is really to teach this second language of the school. I think, if we focus our attention there, then we get out of the problem of being critical of what the child is saying at home, because that language at home is adequate. It's a perfectly accepted language; it is a very useful one, and many of us learn to speak in more than two languages. I am certain that I address this group in a different way than I speak to my children at home. I fall back into the habit there of using a great many short expressions, where they carry meaning within that family or within the immediate group of our acquaintances, but do not carry meaning outside of them. So language development at this point is part of developing the intellectual process. Language is the tool of the thought process.

Another thing I would come to have us consider here is concept development. I would like to break this down into two categories: first of all we have simple concepts that the child has to

know and we make the assumption they do know them and this is often not true, particularly if they speak a different language. You can start out with little prepositional concepts like: over, under, between, beside, behind, in front of. These are all fairly complex notions that we often overlook. You cannot relate the notion of between back to a specific action or thing. It doesn't relate back to that. It's a pretty subtle idea for children to get hold of. Another difficulty for young children is learning verbs. A technique you might find useful, and I think relates to the kind of material I am talking about with verbs might serve as an example. Go out on the playground with a Polaroid camera and take pictures of the children doing something. At the same time tell them "Nancy's running, Jesse's walking across the plain, Jimmy is jumping down." What you are doing is having them associate the language you would like to have them use with the action that is involved at the time, and you give them a clear example of what is happening. Now, we take this picture and put it on a language master card and run it through a machine that records what each child is doing and then the children can listen to it and get a real kick out of listening to what they were doing yesterday on the playground.

Looking at these concepts then, I think an adequate educational program must isolate them. We need to teach the notion of "over" and "under", we need to teach the notion of "the same as" and "not the same as". We need to teach these because there are expectations that people have for this child later on and they also are the basis for an elaborated language.

The second kind of concept is a concept that applies some sort of a category and a classification system. Included here are things like fruits, vegetables, food, family; these are all categories and classifications and children need to develop some kind of notion of these in order to be able to classify and, if you want to consider it, be able to retrieve information from their minds in a more elaborate way than they would without the use of these concepts.

The last thing in intellectual development I want to talk about, and the whole structure set up to help promote this, is problem solving. How are children going to learn to live in the two cultures? How are they going to start it? One of the big issues is to give them a basis for problem solving within this frame of reference.

I would like to point out to learn to read and to learn to count is not enough. Most of our curriculum deals with what I call physical problems, that is, one person dealing with his environment. Solving a puzzle is a physical problem. The child manipulates the puzzle but is not manipulated by the puzzle. The chemist who mixes up a formula is engaged in a physical problem. The chemicals will behave in predictable ways. This is a physical problem.

We have another kind of problem and this is in an area we should be very concerned about. An interactional problem where the individual is not only manipulating but he is being manipulated. Even as I speak here I try to pick up some clues from the audience. I see an occasional affirmative nod and this is encouraging and I pursue that line. I see someone else nod in another way and this is not so encouraging and I tend to drop that line, or cut short my comments. We are interacting and one of the problems these children are confronted with is this interactional kind of problem. They do need some kind of experience on how to deal with this kind of problem and so we need to turn our attention to this sort of thing and it's not a nice, clean, neat problem. I can't put it in a neat little package as I can some other things. But it is obviously something we must be concerned with. We must help children understand what's happening to them, how they can go ahead living as they are and still participate in a broader cultural system. These are problems that I think we need to turn a great deal of attention to. This relates right back to my first idea of taking on the basic problem of lack of motivation of the children and the alienation of too many parents who see the school as something that is foreign and unrelated to them.

Now to summarize and answer questions. I think our first order of business is to pay attention

to this problem of intellectual development. I think we can accomplish this when we start to incorporate more things into the school that relate to the child's immediate background. When we start to give more regard and respect for his culture, his language, and when we try to set up a school structure where he can be successful and he can be self-pacing we can solve these kinds of problems. I don't have too much concern about his intellectual development under these conditions although any good school has to be concerned with this.

TUESDAY, MARCH 5, 1968

AFTERNOON SESSION

Chairman: Dr. Richard Keating, Chief, Branch of Instructional Services, Division of Education, Bureau of Indian Affairs, Washington, D. C.

They tell the story of a city slicker who went out into the farm land to purchase a donkey. He came upon a farmer and asked him if he might purchase a very docile and obedient donkey.

The farmer said, "I have just what you want."

He brought out a donkey and sold the donkey to the city slicker.

He said, "Are you sure that this is an obedient and a docile donkey?"

"Yes sir."

So he went to take the donkey home with him but the donkey wouldn't move so he pushed and pulled and tugged. The donkey still wouldn't move.

He went back to the farmer and said, "I have pushed and pulled and tugged and this donkey will not move, he is not a docile donkey." The farmer went inside the barn and got a baseball bat. He wacked the donkey over the head three times and the donkey started to move. The farmer said, "So you see it's not that he's not docile or obedient, you just have to get his attention first."

Now that I have your attention, I'd like to introduce you to Dr. Ralph Wetzel, Associate Director, Research Development Center of the University of Arizona College of Education and Associate Professor of Psychology, University of Arizona. Dr. Wetzel received his Ph.D. in clinical psychology from the University of Washington. Dr. Wetzel was formerly the Director of the Child Development Clinic at the University of Washington. Dr. Wetzel will introduce us to a new aspect of this program of early childhood education.

A COLLEGE, TEACHERS, AIDS, ADMINISTRATORS, AND PROGRAM ASSISTANTS WORK TOGETHER FOR A PLAN FOR STAFF DEVELOPMENT IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

Speaker: Dr. Ralph Wetzel, Associate Director, Research Development Center, College of Education, University of Arizona, Tucson, Arizona

This title sounds like a description which is our intention this afternoon because we are going to describe to you some of the events that are occurring at the University of Arizona and in Tucson Public Schools. Many of you, I know, are wondering where Dr. Marie Hughes is; we are bringing her regards to her old friends here. She recently felt ill and was unable to attend so I am substituting for her in this program.

You may wonder why a psychologist with a B.S. in Zoology is addressing a group concerning early childhood education. I was wondering the same thing this morning while sitting in the back of the room listening to the conference. It suddenly occurred to me that less than 10 years ago I was running rats in a laboratory. I really do know quite a lot about how rats learn if any of you would like to know about that. Now all of a sudden here I am discussing learning in children and the problems therein. I was trying to recall what happened to me in the intervening years that brought me from the rat laboratory to this particular situation. Things did happen. There were the many changes in my own profession; the social scientists have been coming out of the ivory tower at a pretty rapid rate. But the major thing that happened to bring me here was that about 2½ years ago I met Dr. Marie Hughes.

Those of you who know Marie Hughes know that one doesn't just meet her, you collide with her, you interact with her. We have been carrying on a kind of dialogue ever since. We don't think at all alike; we both come from different origins and different points of view. I am just a psychologist while I think of Marie as an Educator extraordinaire. In a real sense, the problems of cultural confrontation resemble the problems which occur when disciplines come together. As psychologists and educators we come together with different backgrounds, with a different language, and with different concepts. We tend to spar off and spend a great deal of time arguing about whether I should use your concepts or you should use my concepts. Whose language we are going to use here? Am I going to teach you my language or are you going to teach me your language? We spend a great deal of time on these issues.

One of Dr. Hughes' characteristics is that she is a very persistent individual and very open to all sorts of ideas. She was very interested to see if we couldn't develop a common language—if we couldn't develop a common way of interacting. We now have as a result of some of this early work at the University of Arizona the Arizona Research and Development Center. It is an interdisciplinary center. Not only are there educators and psychologists but there are sociologists, anthropologists and people from several other departments and colleges on the University of Arizona campus.

As a psychologist, I became interested in what was going on in Education after I had my confrontation with Dr. Hughes. I fancied myself to be quite an expert in child development and learning. Rats are pretty good teachers, and one learns a good deal about learning, about the process of learning. For a long time I labored under the illusion, that since I knew so much about learning I could teach, particularly little children. One of the things I discovered, however, the first time I went into the classroom was that there is a lot more to program, to teaching, than just the learning process. There was so much going on in the classroom, that I couldn't see it all, and the learning process I thought I knew so much about was very much imbedded in what Dr. Hughes insisted was the *total program.* I kept saying to her, what is this total program? What is the total environment? I've spent a while now trying to understand what the total environment is, and I am presumptuous enough to think that I now know what the total environment is that I'm here to tell you what the total environment is. I still speak a language which may be foreign to educators and, amongst other reasons, this is why I have these two excellent translators with me here. Mrs. Halene Weaver and Mrs. Violet Nelson in our program are called *Program Assistants,* a role which we will elaborate on in a few minutes. They are teachers extraordinaire and one of the talents which they have or are at least acquiring is the translation of the concepts and ideas which psychologists and other social scientists have, into something meaningful in the classroom and to educators. We are working at the process.

The Cooperative Project which we would like to describe to you this afternoon is currently in its third year in grades one through three in the Tucson public schools. It is currently implemented in 68 classrooms and is itself a remarkable kind of cooperative interaction between the university and a public school system. The project was originally designed to develop a different kind of early education experience for the Mexican/American children of Tucson who largely come from poverty areas of the city. It has been an impressive and enormous enterprise, and it is an on-going program. That is to say, we do not wish to convey for a minute that the program is now well-defined and complete. What we have is an organization for continually evolving programs. What we hope to describe to you this afternoon is the way we are organized to evolve programs and to involve teachers and other prople in the process of evolving programs. I think it would be very presumptuous for any of us to say that we know so much about the learning process, the educative process, that we now have a program. Anyone who says that he has 'the program' is already through. There is continual input. We learn new things everyday about children, about cultures, about the process of learning and unless there is some process by which this new information can be incorporated and program be changed and continually changed, then, of course, we are lost. So we hope that we have an organization which can bear the weight of change.

We have some basic beliefs, concepts and ideals from which we draw and design the essences of this program. These may sound unnecessary to describe but there are many programs, many classroom techniques for which the rationale is hard to find. Sometimes, you know, what goes on in the classroom is a function of budget problems, or the way the teacher, herself, was taught. So one of the things we regard to be very important in the evolution of any program is some kind of rationale.

I will briefly describe to you from where we draw our rationale. Now you may not want to draw your rationales from these same sources, but they are rather convenient. One of the questions that we ask to develop our rationale is: "what is the nature of the culture for which the children need to be prepared?" Dr. Dozier spoke this morning of the industrial society, the industrial character of the society; Mr. Hopkins reported his discussion with Dr. Akers about the rapid rate of technological development in our culture. One of the facts we discussed a great deal

as we talked about the nature of our culture is that the broader culture is a very technical and scientifically based culture. If it is your goal to prepare an individual to take his place in and contribute to this culture, then it's important to keep in mind that this is a technically based scientifically influence culture. For good or for bad, that is one of our culture's very important and essential characteristics.

In developing our rationale and goals, we ask, "what are the behaviors, what are the skills and abilities and attitudes which are appropriate in a very young child and his ultimate place in the technical and scientifically based culture? Are there skills at the four year level which are important for him to acquire so that he may enter situations which will help him acquire the necessary technical skills?" These are very tough questions and I don't propose to say that we have answers to them, but I would propose that these are important areas of consideration. What are the behaviors, what are the skills that may help the children eventually? The *nature of the technical culture* determines our classroom goals. Now we don't yet know what the specific goals are. What I'm saying here is that we need to have goals of some kind. We have to know the direction in which we're heading.

Another source from which we draw our rationale is the nature of the child we're dealing with. It became perfectly obvious listening to the morning session that children come to the educating situation already learners. They have already learned a great deal; they already have developed all kinds of skills. Whether we recognize them as such is another question, but they do come to us with a repertoire, with skills already learned. If we're going to work with children from this point, we have to know about the nature of this repertoire, what they do bring. For this reason we need to know about the background, the assets or the deficits (if we want to talk about deficits) which you can determine only with respect to a particular set of goals. We need to have some way of defining who it is we're working with and where he is now. *The nature of the child* is another source from which we draw information.

In our particular program, we're very interested in the nature of the Mexican/American culture, in the nature of the skills which the Mexican/American children bring to the early education environment. We are interested in what is commonly called "the poverty culture" and what kind of skills and what kind of behaviors the poverty culture develops. This is where you have to start—where the child is. The educators (I think this is true) know a great deal about this. After all, it is the educator who really has contact with children over the years. The researchers have not had the wide experiences in the variety of settings which educators have. One important contribution which many people can make and do not make, is to tell us more about the children and what the children are like.

Finally we draw for our rationale from what we know at any given time about the *nature of learning*. How do human organisms learn? What is the process by which a child acquires the new behavior? We hope to be able to develop a program which uses information about the acquisition of behavior, to move the child from wherever he is to wherever we want to get him. It behooves us to understand who our child is, where he is, where we want to get him and how we get him there.

I want to stress the fact that our knowledge, our beliefs, our experiences about all three of these areas, the nature of the culture, the nature of the child, and the nature of learning are continually changing. We learn a great deal. We learn from the anthropologists new ways of looking at and understanding culture. We've learned from several people new ways of understanding what children are like and we learn from psychologists and other researchers every day a great deal more about the nature of learning. Because this input continues, we have to expect to be in the process of evolving programs continually. We must never think for a moment that we

have "the program" for unless we build in from the very beginning a way of change, a way of continually evolving, we are going to be stuck very soon no matter what we begin to do. I think many of you would agree that one difficulty in many of our educational situations today is that they do not tolerate change. There are very few change agents in most school situations and static old ways of doing things continue even though everyone in the organization would like to change. We have to pay a great deal of attention to the process whereby change occurs or doesn't occur.

Based upon our explorations of these sources of our rationale, we have developed about four principle goals which we think are important in any program, many of which Dr. Nimnicht already described this morning but which I will reiterate. One goal is the development of *language skills*. Now I don't mean English, I mean language; this discrimination was clearly made this morning. Language is still the principle form by which we mediate the behavior of children; the principle way in which we interact with children. It is a very important learning tool; if nothing else, it is a very important tool of the technical culture. Language has all kinds of uses which, of course, you are probably perfectly familiar with. The development of language skills is one aim of our program.

Another aim of our program is the development of what we call the intellectual base. This is a collection of skills difficult to describe and we haven't completed their description. What we're talking about when we talk about the intellectual base is a set of skills that individuals have which help them with later learning and which relate to several different areas of behavior. For example, to understand the relationship between cause and effect, that certain events have cause, is an important concept to have in all one's dealings in the technical world. If you don't understand that events are caused, you may have some difficulty getting around in the technical world, that's part of the intellectual base. A sense of time is a part of the intellectual base, not because there's something absolutely wonderful about having a sense of time, but because it is an important skill to have in the technical culture. It is part of the intellectual base for learning. The skills of ordering and sequencing things, of discriminating objects, knowing ways in which one object differs from another. These are all part of what you might call the intellectual base. It's not entirely defined—all of these skills. One important thing we have discovered is that there are all sorts of important skills which we've never formally taught. Many of the skills nobody formally teaches the child. For example, to be able to plan. I don't know what all it takes to be able to plan. You have to recall things; you have to order things; you have to "expect". I do know that I've never yet seen a classroom in which planning is taught directly or where planning is part of the curriculum. We talk about giving the child choice. Where do we teach *choosing?* Choosing is a skill; you have to know something to be able to go about the problem of choosing. These are some of the varieties of behavior which many researchers are now attempting to define. We call them the intellectual base, because they underlie many other skills and they underlie later learning and the acquisition of many other attitudes and abilities.

Our third general goal is the development of a group of behaviors and attitudes which we call, again for lack of a better name, *the motivational base*. There are all kinds of things to put in here, and I would encourage you to think about what the motivational base is. It is at this point that we introduce the "self-concept", the attitudes that one has towards oneself, and towards learning and towards education and towards himself as a learner. How does one acquire the concept of himself as a learner? Or what a learner is and does? How does a child come to understand what it means to learn? How does he come to understand that he can acquire new behaviors? How can he come to see that there are all kinds of new skills which he can have? Can we help children want to learn? Not should we; can we? It is part of the motivational base to want to learn, to want to

acquire, to want to change. This is something we have not devoted a great deal of attention to. Many of us, though not all of us, are always a little afraid to change. Yet we ask children to change all the time, to continually change, to keep turning into someone else which is always a little frightening for all of us. Well how do we get a child to face up to and not be afraid of the process of turning into someone else, of acquiring new skills and becoming someone today that he wasn't yesterday? So the motivational base is something that we attend to.

The fourth goal area is what we call the *societal arts* and skills. This is where we put reading, writing, and arithmetic and the arts and skills of our society, however you may want to define them. Those in a general way are the four goals of our program. The development of a language, the definition and development of an intellectual base, the definition and development of a motivational base and, of course, the development of culturally relevant societal arts and skills.

Now I am going to talk a little bit about what the program is and what it looks like and then Mrs. Weaver and Mrs. Nelson will demonstrate to you some of what goes on in a classroom. Looking at the program from the outside, I am impressed with its form because it is the form of the program which remains constant. What does that mean? It means that the content changes. There is no particular material, there is no program package of material which can be put in the mail and sent out. There are all kinds of materials that can be used. The essence of the program is the form and the way in which whatever materials there are are used. The form dictates the kind of experiences the child has in this educational system. For example, *individualization.*

If we really do believe that children are different when they come into the educating environment at any age; if we really do believe that children bring a different set of attitudes, a different set of skills; if we really do believe that children have to begin from where they are in order to be brought into the educational process; then I don't think we can escape the fact that children have to be worked with individually. I don't know any way of getting around this.

One thing everyone is interested in is how to meet the individual needs of the children. Now we can't just let that become a cliche. It's a very nice thing, sounds lovely. "We must deal with children individually." Who will argue with that? Anything that is good for the child is good for the nation. But why? Why do we have to deal with children individually? One of the reasons is that they come to us so differently, with different skills. Another is that they learn at different rates. Many people are doing important work with program learning, with machine teaching, with all sorts of techniques to find a way of dealing with children on an individual basis so that they might be self-pacing. They can move at a pace for which they are already prepared since we don't begin with an organism that hasn't already acquired skills for learning.

In our program this dictates several form characteristics of the organization. One is that the children are most often taught, if I may use that term, or interact with, adults in small groups of usually not more than five children per adult. Now this, of course, has a lot to say about how a classroom is organized, and probably many of you are questioning how one teacher with 30 children can interact with children in groups of five. (We think we know a way which we hope to explain to you.) Small group interaction is one characteristic of this program. This allows the adult to analyze where the child is at any given time and to make decisions about what that particular child needs in terms of interactions, ways in which he acquires new skills, ways that are commensurate with his particular world, his particular place. There is a skill to this and we think we have some ideas about ways in which adults can do this.

Another characteristic of this program derives from the fact that many children acquire skills in the classroom in certain ways: in drill, the traditional classroom passion, and never learn how to use these skills in their particular world, sometimes because the relevance of these skills to their particular world is never pointed out. After all, the traditional classroom is an odd world for

anybody to be in and does not have a great deal in common with the world in which one moves the rest of the time. We are becoming aware of this. There were several references in the morning talks that indicated the need to break down this artificial distinction between the educating world and the living world. You don't learn in one and stop learning in the other as I think Dr. Akers pointed out. Learning goes on all over the place and one of our problems is how we insure that the skills which the child begins to acquire in our educating environment move out, get into situations which are meaningful to the child and which are meaningful to the culture and the environment in which he lives.

One of the ways in which this is accomplished in this program, in the Cooperative Project, is that the skills are taught or the skills are acquired in a variety of settings. They are always acquired *in a setting*. Here is an example and I am sure you will have many others. Arithmetic. One can sit down and write out page after page of addition. Now if you leave it at that then you wait for the child to discover, if he ever discovers, that addition is a very useful thing to be able do when you go to the store, when you have to make change, when you're following a recipe, when you are measuring. There are all kinds of ways in which this skill can be used.

One of the aims in this project is to teach these skills in those situations to begin with and try to insure generalization and transfer to these real situations. The skills are taught in a variety of settings. This has a lot to say about the way the classroom is organized. What the classroom, as I look at it, really consists of is a series of settings. They have the label 'interest areas'. They are a series of settings in which all of these skills, the language skills, the intellectual base, the motivational base, and the societal arts are taught. They are distributed over these different settings. In this way, it is hoped that one can promote the transfer, the generalization of these skills so that the child finds them useful skills and *gratifying skills*. In psychology we talk about reinforcement and some people talk about feedback and Dr. Hughes talks about gratification, and in Las Vegas they talk about the payoff, but the important thing is that skills do something, something results from having a skill, and we want the children to know this.

We think this contributes to motivation, to the acquisition of these skills. Reading is a very useful thing. It's not just something you exercise, it's something you use. It does something for you; it entertains you, it guides you, it brings you information. Information is a darn good thing to have. And the way we try to communicate that to these children is to make information useful. We teach and help them acquire these skills in the variety of settings in which they will use them and can use them right now, today, in child appropriate, culturally appropriate fashion. These, then are two of the form characteristics. One is to work with children individually; the other one is to promote the generalization or the transfer of these skills to the real life of the child, to break down these barriers between the educating and the living environments of the child.

Now there is a third characteristic which this program has which is a little harder to get across and took me quite a long time to understand. It is that the behaviors in these four areas: language, the intellectual base, the motivational base and the societal arts, are taught rather simultaneously. They are not taught in an order. They are not taught sequentially. The children *do not* have 20 minutes of language, 20 minutes of intellectual base skills, then 20 minutes on some skill relevant to motivation, then 30 minutes of arithmetic and 20 minutes of reading. That is the sequential way. That's the linear way, a and b and c and d and e and then you go back the next day just like a typewriter carriage returning and start it again. These skills can be taught, I'm convinced, almost simultaneously. The program assistants will demonstrate this to you today. Reading is not something that one sits down and does over here and then stops and moves on to another interest area. Mrs. Nelson will be demonstrating for you what we call the *reading*

environment, because reading spreads over all the interest areas. Reading is always there. Reading is always a useful thing. At the same time you are teaching reading you can be teaching language, as I think she will be able to demonstrate. At the same time you are teaching reading and language, you can also be working on the child's self-concept because if one is aware of the kinds of interactions he is having while teaching reading and working on language, he will also be able to develop certain attitudes which the child may have about himself, for example. And the child could just as well be reading about cause and effect relationships which means he is developing something in the intellectual base.

It is possible to work at these four areas of language, intellectual base, motivational base, and the societal arts rather simultaneously in different interest areas. Dr. Hughes calls this *orchestration* and I think it is a very good term. The classroom is orchestrated and it is the adult's role to integrate and to orchestrate. There is nothing mysterious about it. It sounds difficult, so does leading an orchestra sound difficult, but it can be learned and I am convinced that teachers can learn to do this. If you don't know how to do it, don't worry about it, you can learn how to do it. It is a very interesting experience. Once you get into the swing of it, you can even begin to contribute ideas to the ways in which it can be done. One of the roles of the program assistants is to help teachers learn this. It is the teacher's role to explore and expand techniques. Together, program assistants and teachers evolve this process, evolve the kind of classroom, the kind of environment in which a variety of skills can be learned and used in meaningful ways and in integrated ways by the children.

Those are the general essences of the program. It is for this reason that we don't say that you have to use this material or that material. That's not the important thing. The important thing is when you are using whatever material you are using, you want it to be useful, meaningful to the child and meaningful to your goals, to this culture, and to the goals of the classroom organization. Maybe this is the time to illustrate the reading environment. I'll ask Mrs. Nelson to illustrate this to you by talking to you for a bit about what the reading environment is and how it operates.

Speaker: Mrs. Violet Nelson, Program Assistant, Research Development Center, College of Education, University of Arizona, Tucson, Arizona

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I'm most excited to be here today to talk to you about language development, to present illustrations of some of the work done by our children in our program, and to show how this language learning leads to and ties into a meaningful reading program. Having been a teacher of young children for the past years and now as a program assistant in the project, my greatest interest and concerns have been and continue to be centered in this challenging and most important area of language learning and reading.

Children come to us with a wide variety of language abilities. Each child has his own personal language and in many cases the children who come to us have had no experiences or very few experiences in the use of the English language. Spanish is the main language taught in many of the homes. Others come to us with other lack of language abilities due to economically deprived situations so they have a very limited and narrow experience in this world around them. It seems to me then that the stage is set for us. We must plan an environment or a setting that gets the child to talk. An environment that involves him verbally, giving him a meaning or a reason for speaking. It must be an environment that offers opportunities for verbal interaction for as a child

gains in his ability to speak, to interact verbally, he gains in his abilities in other areas of learning. We need to be aware of his interests, his needs and his concerns. Language learning is viewed more than just as vocabulary building. It is a symbolic organization of his experiences; the present experiences, the past experiences and the future experiences. It is an exercise of imagination, so that his wishes, his aspirations and his feelings are his own personal reaction and he can find expression for them. It is acquired in these early years largely through interaction with adults as well as with his peers.

We are constantly looking for evidences of language learning. Our first line of course is the child's willingness to interact. To speak in his own language and then to speak in English. Maybe it's only a single word or a label for a toy, a book, an object, a ball; something that's in the classroom. We latch on to this effort and so we are accepting his speech, his effort to speak. We reinforce by saying, 'yes, it is a ball', and then we elaborate his language through our modeling of the language by saying, 'the ball rolls', and we demonstrate, or we say, 'the ball bounces', and we demonstrate.

To show how a child's ability in language development leads to reading, I'd like to talk with you and show you some material that I have collected from the first grade classroom in which I taught last year. This is a book belonging to Javier. He is a little boy who came into the classroom in September without the ability to speak English. He enjoyed the classroom and functioned well with the children, speaking to them in Spanish. With the help of an aide, who was a Spanish speaking lady, he learned to interact in the many activities that were going on within the classroom. About Christmas time he began to say a few words in English and so after the holidays, because of his interest in books at this time and because he liked to cut pictures from magazines, we took the time to sit with him and let him choose the things that he would like to have in his own book. We modeled the language and talked about the things that he chose. If he had a word for it, we used his word, if he didn't have a name for it, we gave him the name. This book, as you can see, is well used. These are things that he cut from a magazine and talked about. His father came to a parent-teacher conference and we talked about the possibility of sending this book home with Javier so that he could read to his father and to his mother and his family. He took it home with him each night and brought it back each morning. It was his own personal reading book which was evidence of his own personal language.

In a further effort to keep track of Javier's language development and then to offer him opportunities to read, I sat with him during the time the children were having their free choosing activities. We had a primary typewriter in the classroom, and after he had finished drawing a picture I would sit at the typewriter and he would tell me his story. This is in January: Javier said, 'This is a mountain. This is the flowers. This is the fence. This is an egg. This is a star. This is a car. It is raining.' Notice the change in sentence structure there, and the 'this is' repetition had been from his book, I am sure. ' This is a red ball', and as he labeled these things for me, he pointed them out and named them as he went along. 'This is a boy and he is swimming. This is a tree. This is the clouds. This is a rocket. This is water. This is the rain. This is a candle. Another candle. This is the clouds. This is the sky. This is the fish. This is the boy fishing.' And, a month later I have an example of his art work and most important this example of his language. February 28: 'This is a mountain. The egg is breaking'. A change in sentence structure again, and about something that was important to him. We were hatching eggs in our classroom. 'This is the flowers. This is the moon. This is the sky. The cactus live in the mountains. We went to the mountains. We went in the school bus.' Again, I think you will notice the several sentences that have a change in structure. A month later in March, Javier said, 'This is a dinosaur. He wants to eat something. He wants to eat a fish. The dinosaur, he have a gun in his pocket. Then the

dinosaur, he wants to swim in the water. And then he found a crocodile. He found a boat. He found the monster. Then the dinosaur, he killed the monster. He found the lion. The lion killed the dinosaur. Then the lion killed the crocodile. Then the lion killed the little duck. The lion killed the horse. Then the lion killed the little boy. Then the lion found the little egg and he break the egg to see another death. Then he found the Easter eggs and then he found the little rabbit.' A perfectly marvelous story that started out to be about a dinosaur and then, with the picture that he had drawn, he suddenly found all this joy in language and the story evolved. A month later in April: 'This is a boat. This is smoke. The man saw a cave. Then the man saw a monster. The monster killed little chickens. Then the monster he killed the lion. The monster saw flowers. Then the monster saw a rabbit. Then the monster saw a little rabbit. Then the monster saw a butterfly. Then the bunny saw carrots. Then the rabbits they eat the carrots. Then the rabbits saw a monkey. Then the monkey climbed the tree. The End.' This is the first time he had ended the stories with 'The End'. I think he had probably seen this in the books around the classroom and thought it was quite appropriate. I think the interest in the monster came from television shows. May 12: 'We went to see the monkeys. The monkeys want to climb in the trees. The monkey wants peanuts. Can I give him peanuts? I see some pigs. Me and Martin climbed the tree and then we drank Koolaid and then we ate the lunch. Then we played and then we played on the swings. The End.' Again, this is the end of a story and this particular story, I thought, was very interesting at this stage of his language development because it was sequenced. The activities of the day were well-presented in their order. By using the picture and the language that I typed, (he watched me very carefully while I typed the story) he started to see the 'dinosaur' up here and a 'monster' down here. Then I would ask him if he wanted to have the word 'dinosaur' on a word card and he said "yes", and I would make one for him. Each child in the classroom had their own card work boxes and we would take their favorite words and put them in their boxes for the records.

At the same time I was interested in watching this reading and language development in Javier, I saw it as a good way to really analyze the language development with the rest of the children in the classroom. I chose three different themes in pictures from magazines. This is my own kind of idea of something I thought might be interesting to the children and rather provocative.

This was the language of one child in January: 'The car is in the field and Mrs. Nelson put an eye in the face. There is a sofa. There is a table with coffee. There is a lady sleeping on the sofa.' then again near the end of the year in June, I presented the pictures to the children again and they told me a story about the same picture. 'You pasted on it. What does it say?' I like the question here. "Mrs. Nelson pasted an eye on the girl. The girl is sitting on the sofa. The girl has in her feet a car. The girl has green hands. The eye is looking at the car. The girl likes to sit on the sofa. I see the sea. There is some water in the city. That's a silly picture.'

This, I thought, was the kind of a situation that the children might relate to more easily. This was Rosemary's language in January: 'The little girl is feeding the baby. The father is looking. The little girl is having fun. There is some fall trees. The little girl is tip toeing. The mother is sitting down. The mother is holding the baby. The End.' Now this is her story in June. 'The little girl is feeding the baby. She is feeding him because he is hungry. The leaves are falling down because it is fall. The mother and the father and the little girl are happy. The little girl is happy because she is feeding the baby. They are going home. The father is going to drive the car. Then they are going to change and go to the picnic. They are going to have a good time. The little girl is going to be happy because she is going to feed the baby again. The little girl and her father are going home to eat.' Again the sequence pattern and a whole story about the picture which came after her first story with just the labeling.

Here is another example of language along the same lines. This is in January. 'The water is blue. It's beautiful. The green trees are big.' In June: 'There's a lot of green trees. The water is blue. The mountains are in the background. What do you call the shadow of the tree on the water?' Another good question, and of course, I supplied him with the language that he wanted and told him it was the reflection. He modeled this language after me and he said, 'The reflection from the trees are on the water.'

Another way of giving the children an opportunity to express themselves quite freely during a more structured time in our committee work was to use pictures like this. Because so many children were talking at one time, I wouldn't be able to type and record the language, so I always had a tape recorder close by. Later when I had more time, I would do the typing I would keep a record of the language of that particular group in an effort to know which children were really expressing themselves. I have the records of all the children's language from the classroom.

I think that you can see from this that language development and an interest in reading come simultaneously or most certainly an interest in books and what books have to offer. With this kind of use of the child's language in the classroom, a reading environment is established. It is an environment in which there is a relationship between reading and speaking and writing. It is the environment that fosters a positive reading attitude in each child. It is an environment where reading is thought of as an expression and interaction of the child in his surroundings. It is an environment full of invitations to read because the more conditions or opportunities for learning to read or being aware of the printed word, the greater his personal involvement and motivation.

I have several other illustrations and examples of how the reading environment is in evidence in our classroom. Each teacher has a door chart each day, and this is a book of door charts from one third grade classroom. The door charts act as a clue for children toward the activities of the day and I think motivates them in what they are going to do throughout the day. This book is placed in the reading where they can go to it and read it. They are very interested, particularly if it is their birthday, for example, and it has been mentioned on the door chart.

Another thing that we have in the reading environment are the talking murals. This is a talking mural from a first grade classroom. Lorraine said, 'the cake smells like an orange.' Armando said, 'the cake tastes like orange ice cream.' 'Put the frosting on top of the cake,' suggested Joe. Here we have the sense of smell and the sense of taste. Thus, the recipe, ties in with the idea of the importance of how mathematics works into the reading environment and how the total thing, with the measurements, because the children actually do participate in this activity, is very important to them.

This is from a second grade classroom this year. 'We compared oranges, cantelopes and tangerines. We looked at the color, size and shape. Which was the heaviest? Which is the lightest? We weighed them to find out. We felt the pealings. Some of us even tasted it. We guessed how many seeds, then we tasted the citrus fruit.' 'Do you want to read what we said?' I like that nice invitation. These talking murals, as we call them, are placed at the child's eye level as much as possible so that they can really go to it and say 'this is what I said and this is what he said about something'. Again this is a marvelous lesson in classification of the kind of fruit that we have. Here is a comparison. Barbara said, 'it's juicier than the orange but it's sour.' 'Something's the matter,' said Frank, 'it's dry, maybe all of them are'. See the inference that he is making. 'Maybe the wind made it dry', said Rosa. 'Golly I can't believe it has a lot of seeds inside,' said John. Again the idea of all the mathematical things happening, the estimating and so forth.

We make great use of the classbooks. These are the books that are developed or come from the children's experiences within the classroom and outside of the classroom. This is a rainy day book and I wanted to show an example of the children's language. This was done in my first

grade last year. "There are some trees. There are some clouds." He is just labeling the things he has drawn in this picture. This is a more recent book from the same child in his second year. Robert said, "I like to play in the rain. I like to feel the rain." The idea of being sensitive to the feeling of the rain, even though the first one was just a story about the rainy day as he labeled the trees and the clouds.

One other example of the children's language from the same experiences, you see this was a rainy day's experience in the first grade and this is a rainy day's experience in the second grade which brought about two different kinds of reaction. Now here is a trip to the art show in the first grade and the language of one child. Cynthia said, "we played with some dolls inside then we went in the tree house. Then we saw the fountain. Then Miss Bufkin was tired. Then we went to see some faces." This is another example of language from a trip to the art show. It shows how children see different things even in the same place for the second time around. Cynthia said, "we went to the art center. A guide met us. We saw a lady that when she goes swimming, she leaves her clothes on. (I wasn't there so I don't know what she meant.) Cynthia said, 'we went to the art center. We were asked to come in by the guide. She told us that this brand is to put on a cow. She told us that this is an old stove that we used to cook in. She got in an old car and she played we went somewhere. We went to africa.' Two visits to the same place and such different reactions.

Now as the children make use of the writing center and experiment with the many different writing materials available, the felt tip writing pens, pencils and crayons and anything the teacher can think of to put there, e.g. carbon paper, and all kinds of paper lined and unlined, they begin to have a real interest in writing.

These are things from the second grade classroom this year in a structured activity with reading and writing as the basis. Example: 'On a rainy day I like to catch frogs. On a rainy day I like to play inside.' Even though it was structured, it was so open-ended that the child could express himself very freely. "On a rainy day I like to get wet." And another example of the open-ended structured reading and writing opportunity that the children are given. This is about a listening walk. "I heard a bird. I heard a dog; he was barking. He was mad?" He has a question mark so I think that's the way it should be read. "I heard a bus." "I heard a footstep."

Also along this same line, of including our experiences and our activities in a language environment and a reading environment, we have the shape books. This is a fire engine shape book that a second grade child had done on a recent trip to the fire station. The children do their own cutting and stapling. This particular shape book has about a dozen staples in it so it is holding together very well. "Going to a Fire. Three bells ring. The firemen are getting up. Mr. fireman is cleaning the fire engine. The firemen are watching T.V. in the night. He is getting up to clean the room. They keep the room very clean. The end of my book about Fire Engines."

I have here an example of how the writing and the reading work into our science interest centers. This is from a third grade classroom and the teacher has a form which the children may or may not use to make some kind of a record of the experiments in which they have participated. Sometimes the language is taken and used in large class books like this and sometimes it's typed off on a primary typewriter and then each child can have his own individual class book of the stories of all the children. From these stories come their interest in reading and their use of word patterns and sentence strips to add to their reading ability.

These are some shape-books from the third grade to show you how this can develop and what a nice thing has happened here. This is a roundup book. We had just finished the rodeo in Tucson so this was very important to them. "Cowboys are rounding the cattle up to put in the corral. After they are in the corral they eat the hay and drink the water. Some calves get milk and some

do not. Some cows are taken to town and sold." I know you can't see these illustrations but after we're through you will have an opportunity to look at them. "All cows are branded with the Bar S Brand. Just about all cowboys sell cows to other cowboys. On rodeo days some cowboys ride bulls. Some cows are just for bullfighting." (Cow for a bull). Another example with a real surprise on the end. "Once there was a cowboy who had lots of cattle. One day they branded them with the Bar S. Until one day something scared the cattle. Even the baby cows called for their mothers, baa. But they killed the mothers. This is the one that killed the cattle. He is known as the toughest guy in Texas. But the man who owned the cows, his name is Joseph Durantes. He saw the cows die. He was so angry you could see his face. (You must see the picture drawn of his face.) He knew who it was, he said. He saw him and bang down he fell. And that was the end of the toughest guy in Texas. Poor man, he had two children and his wife.

Well, with that I'll leave you. I think you know now how excited I am about this language development and reading in our program. I'll be happy to talk with any of you in showing you these illustrations.

Speaker: Dr. Wetzel.

I always feel two responses when I listen to a report like that: one, I wish my own kids could go to a classroom like that and two, I wish I had gone to a classroom like that.

I think Violet has illustrated very nicely how several of these classroom elements can really be orchestrated simultaneously. She not only works at the typewriter or with these children in modeling, reinforcing, elaborating language, but she is leading these children into reading. She is typing, and you will notice, while she is doing that she is attaching these to the pictures so the child can go up and read what he said. It's always very nice to go and read what you said.

You know that whenever there is a conference, records are kept and it all comes out in a little book. I'm sure that everyone quickly leafs through the book to see what he said in the conference. It's always nice to see what you said, and there is plenty of opportunity to read what you said. That tells us something about the function of reading. One function of reading is to put down what people say.

There are several other things I think you could see just in the way she reports. In a way I think she demonstrates the way she works with the kids that she does orchestrate because, for example, she is typing away and I'm sure you can imagine that she does not criticize the little child when he says that the mother cow says baa. Lots of teachers would stop right away and say, "No, no, what do little cows say?" She just types it down. If that's what he said then that's what it is because that is the function of typing and writing. You write what people say; not what you think people should say. Write what people say—that's an important aspect.

She is very aware of the child classifying things. She is very aware when a child has made an inference. She saw that herself and was aware that the child was making an inference. She also keeps records from the beginning to the end of the year to get some kind of idea of how the child has changed. She was aware of the cause-and-effect kinds of relationships on the child who came to her and said, "The leaves are falling because it is fall." This is something she is getting across all the time she is working on the reading and writing. She is aware of the labeling. You can see that she is some kind of an orchestrator. She is working on several aspects of the child's development all at one time—all the time you are sitting there interacting over the child's own experiences and integrating his own experiences.

The rooms are arranged. When you go into a room you can imagine a lot of activity in there. There seem to be lots of people doing lots of things. There is nobody sitting around. The rooms are arranged so that there are several areas, the so-called interest areas. The way the furniture is arranged, tables and chairs and materials, makes it difficult for many more than five or six children to get themselves into any one area at any one time. There are several of these areas and they vary in number and content. There may be an area for blocks, there may be a housekeeping corner, there may be a cooking area, there may be a science area with something related to science in it, a number and measurement area, and a writing area.

There are all kinds of things, all kinds of paper, pens, pencils, typewriters, etc., so that the child can move into the writing center and really find out what kinds of materials there are and what's involved in writing. There are reading centers; there are art centers. Now how do you find out what to put in each center and how many centers to have? This depends on what children you are working with and their ages. If you're working with pre-school Indian children then you can have an entirely different set of centers which are appropriate to their skills, their needs and their interests than you might have if you were working with third grade Mexican/American children in Tucson.

That's why I'm saying that the actual content of the program is not as important as the form. What is important we think in this program, is the way the classroom is organized, the content, and that actually the number of centers in the specific arrangement vary in accordance with what you are up to as manager of the classroom. It does permit small group interactions because it keeps the children in small groups and it does permit individual contact between the adults and the children. In all the centers, the activities of the children are mediated by the adults with spoken and written language. The reading environment which Mrs. Nelson has described consists of records of the child's own utterances, talking murals such as these which record their own activities and own utterances and many other materials which have been described here.

A teacher and an aide are the permanent classroom adults. Both of them participate in the teaching, both of them participate in the active interaction, both of them need to have the kinds of skills that Mrs. Nelson has in orchestrating these goals.

It is the child's participation in these centers which form the basis for his learning. The activities in these centers are focused and they are structured. This isn't just experience for experience's sake. Now you can't open the door with a lot of stuff in the room and throw the child in and shut the door and open it nine minutes later and have the child come out having learning taken place. Just experience alone doesn't do it. There is structure, there is planning, there is organization, and some of the activities are quite structured. We don't think that drill is a nasty word; it's just that we may have a practice drill but by gosh we put it to use right away. If we're practicing on measurement then we work. Maybe there is a cooking lesson so that measurement means something. It's very nice to have a skill which allows you to double the recipe so you can have twice as much ice cream as you would have if you weren't able to double the recipe. It's a good skill to have - doubling recipes.

It is assumed that all of these skills, these four areas, must be exercised in several contexts and situations to achieve the generality that we're after. One characteristic in the classroom is that the lines of demarcation between the conventional curriculum and areas such as reading, writing, and social studies have been abolished. They tend to extend over the total classroom all the time. We may use, for example, the study of numbers and measurement. They may be studied in cooking experiences, in games, in construction, in many other activities which require orientation to space and to size. The child's own experiences are used as the basis for building skills of labeling, identifying, recalling, planning and understanding cause and effect, as he moves from center to center.

One thing that Mrs. Nelson didn't point out that I think is important, and I know she has examples of these with respect to language, is that there are many things that are written down and typed out in Spanish. When the children come, we don't just type what they say in English, and not type if they don't. It is whatever he says. That is the important thing. Communication is essentially much more important than language, particularly if we begin from where the child is.

The adults' role in the situation is to move from group to group. They instruct and they demonstrate. They may set the occasion for a particular activity. They organize the centers and often they organize the centers in such a way that they can go away again. I understand that it's very hard for classroom teachers to believe that the child can learn if the teacher is not present, that somehow learning only takes place if the teacher is there. That if the teacher goes away, learning stops. One of the things that the adults in this classroom have to adjust to is leaving a group of children. A group of children may become organized or you may organize a group of children in an interest center and then off you go. Then you may come back to check on them a little later. You may watch them as they move about but you don't have to hover. In this way, you don't have to be stuck with a task of trying to interact personally with twenty-five children simultaneously which is just not possible. The way that these classrooms are organized since there are only two adults in the classroom is that no more than two groups of children can interact with an adult at any one time. You find only one group of children in close one-to-one demonstration kind of contact with the teacher and you find only two of the groups at any given moment working with one teacher. The others are engaged in all kinds of activities. Mrs. Weaver and Mrs. Nelson can tell you much more about how they keep an eye on things and what actually goes on, but in general I think that's probably the general situation. (Mrs. Nelson interrupts to say, "May I say that in a third grade classroom, we notice now that the children come from day to day and go to their own particular center of interest without any particular instruction in any way from the teacher. It is something that is on-going all day long.")

You know I suppose that one of the intellectual base skills is now to organize your own activity. That's an important skill to have—how to organize yourself, and I don't see any reason why that can't be taught when we teach arithmetic. Surely you can teach how to organize yourself if we just sit down and think about what it requires, and at least the children may have an opportunity to learn these self-organization skills, an important skill that I would think usually is involved in most formal curriculums.

In every confrontation with the child, the adult consciously models, elaborates, extends and reinforces language. I just can't believe that we could watch Mrs. Nelson demonstrate this and believe that she ever punishes children for language because she doesn't. It's whatever they say. Still she works at elaborating, providing new words, reinforcing the child, and to give the child a kind of concept of language. I've heard in the classroom sometimes a program assistant or a teacher say something like this if the child says, "the truck is hauling the wood," "hauling is a good word." They try to communicate to the child he has done something pretty neat, used a nice new word. Words are nice, words are good, that it's nice to acquire new words. If he doesn't, there is no punishment but he does get reinforced in order to give him a concept of language learned.

Classroom adults need to have techniques of social reinforcement, of ways to praise and to attend and so on to help the child develop these skills. In addition, their materials are developed for their interest value, their reinforcement value, and the activities are arranged so that they naturally result in reinforcement of events. For example: after you take part in a cooking experience and you double the recipe and you stir and you measure and you add and subtract and cook it, you eat it. And that's a good thing to have happen after you've done all that work. It's a very natural kind of payoff for having those skills.

It is intended that through these multiple experiences a basis for positive attitudes towards school can be established, where this experience is a source of gratification to the child. In addition, the children leave the class frequently. You can tell from some of the materials that they go off on walks and field trips on a listening walk. You go out and you listen as you walk along. That's the structure. What do you hear, describing it, learning the labels for it, elaborating the language for reporting your experience on a listening walk.

It is particularly a characteristic of the organization of this program that the children take their walks and their field experiences on their home grounds; for several reasons: we want the children to know that where they live and act and where their parents are, are all places that one can learn about; that all sources of learning don't require getting on a bus and going someplace; that your own environment is a source of learning and that you can learn about it, and that it is worth learning about; to communicate that no matter where you live or how you live, it is worth learning about and that there are things there that need to be learned.

Children go off through the neighborhood perhaps on a door walk. How many doors can you find, what kind, in what ways are they different? You know you don't have to go far to find doors in our part of the world and if you don't have doors in your part of the world, you've got something else. The natural experiences in the home base of the child can be a source of learning. You can teach him that you do respect this, and you respect it not by telling him so, but by teaching him there. That's how you show your respect for it. The general rule in the program is that for every field trip out of the child's natural environment, there have to be two trips in his natural environment.

We're exploring ways in which parents and community members can now begin to participate both as the children move out and also in ways in which they can be brought in. We are very interested, for example, in the coming year to take out of our early first grade or pre-school classrooms certain so-called interest centers and put them in the home, and work with the parents in their development of these interest centers. Now you may go into a classroom and find an interest center composed of some of our concept formation kits. Mrs. Weaver is going to demonstrate these to you. It may be something like spoons children explore. What are spoons and how spoons can take different shapes and sizes and forms. More often the mother can do this so there are several ways in which the parents can participate in some of these education goals.

Mrs. Weaver is going to discuss what we in a general way call the intellectual kits which will demonstrate to you some of the ways in which concepts are taught in these particular classroom situations.

Speaker: Mrs. Halane Weaver, Program Assistant, University of Arizona Cooperative Project, Tucson, Arizona

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I am concerned today with one aspect of the cooperative program, the development of intellectual tasks through the use of structured kits. These kits can encompass the heart of the content. Material is chosen to help develop cognitive awareness in the individual child. Our major premise has been that most of our children come to us with a lack of much experience in depth; part of the purpose of the kits is to relate to the depth and breadth of experience in various areas. We find it very useful to seek materials which encourage manipulation and labeling, but are also designed to remain sufficiently stimulating to the children to lead them to skills such as classifying, prediction, recall, and estimating. To design them to provide lots of concrete experience which relates directly to whatever activity is going on in the classroom. It might be a followup on

a neighborhood walk or a field trip. Some of the objects, or most of them, may come from regular classroom materials which are arranged or gathered together in an interest center. They might be brought together by the children after a discussion, or they might be the result of a hunt by the children and the teacher. For example, if the children have just read or have had read to them a book about round things, the teacher might ask them to look around the room and see what they could find that was round. Objects from home might be added and a kit is on its way. After an appropriate time to explore and handle the materials by trying on different things, sharing with each other and playing with them, the children then would use them in a structured lesson with the teacher. Now her questions will relate to labeling in a very open-ended way, such as asking: "Is there something here that you know about or have used? Does someone else see an object that we use in the playhouse?" The adult in the situation used her language to label and explain and compare and speculate. Then the children begin to recall previous situations when they may have used one of the objects on display or predict how they might use them. Both the least able and the most able of the students are able to profit from these experiences as we develop the kits with more depth and understanding.

Violet and I are program assistants and as such, we act more or less as change agents within the classroom. We help the teachers in an in-service fashion to develop the use of materials which, perhaps, are new to them or used in a new way. Teachers very quickly identify gaps in the children's experience and are able to deal with them openly. When the children are allowed to express themselves freely, we can know what they don't know and can work with them to provide materials to help them learn.

The most stimulating of the kits we've used recently, we used in the very beginning. They are kits related to color. The children may hear the word 'red.' They may be asked to go and get the red book or the red crayon, and we don't always know until we ask, that they really don't know what red is except in relation to one particular object. They can't transfer or generalize the concept of redness to anything else, so we begin to develop a kit of red things. This might come from what is right in the classroom; for example, a red pencil which might start the kit. We would add other things; we would ask the children to make contributions. The kit before you contains objects which have been contributed partly by the children and this is just one classroom and one kind of thing which the children and the teacher have developed. In labeling the items, when we ask if they know what this is (a piece of gift wrapping), they say 'present.' This is accepted as correct. Then we elaborate with, "Yes, it's used sometimes to wrap a present." As the children develop an awareness with this kind of kit, they begin to see the blue reds, the orange reds and this kind of thing, and they can begin to discriminate. With this scarf, the children will often say, 'to put the head;' 'with the tie;' 'to wear;' they don't often label with the actual name of something, but rather give the use of function. My own child said 'valentine' about this; it happens to be heart-shaped soap. You will have to translate this into your own situation. The children will have quite different experiences and you may provide the things from your classroom setting. It doesn't have to be a pin cushion or a pot holder or a flashlight; it can be anything that happens to be in the environment.

As we grow in understanding how to use the kits, we sometimes work from the opposite direction. We provide an interest center which has a certain amount of things which relate to some concept and they are sometimes purchased or provided by us. This kit contains chains which appeal a great deal to our boys. They will do a lot of manipulating and pulling, investigating, having a tug of war; lots of the children use them for a rhythm or music experience and they like to dance with them and make different sounds. We have little girls that things like this appeal to and it's very interesting because all of the little girls will come up and hold this delicate chain; they will say it is a necklace or beads to wear, but they will not accept the fact that it is

also a chain. They don't generalize—it's a particular thing that some of them might wear. The same is true of this plastic belt. The girls often say belt; they try it on; they wear it; they pass it around and share; and they still quite often will not recognize the fact that although it is a belt, it is also a chain. So these things are developed as we go along and after they have had much time to play with, manipulate and discuss among themselves, we might introduce some questions. Which chains are heaviest? If you were stuck in mud, which chain would you want to pull you out? The boys quite often say, 'That's no good, that's just good for artificial flowers.' They are right, this raffia chain is limited in its use. Do you see anything that is not a chain? Here again, the boys often say about the raffia chain, 'This is not a chain, it is too light, it won't hold anything.' These are the kinds of things we try to do with our structured kits. We try to keep questions open-ended and we have some more general type questions that we try to help the teachers use. "Have you seen anything like this before?" to help recall a previous situation. "How do you use it?" They begin to project and think about how they might use a favorite piece. They can choose whatever they like. "If you had one, what would you do with it?" Can you find something in this room that does the same thing?" I was using this kit with some children last month and we were on a stage something like this one; the boys went around finding the pulleys and the chains that opened the vents and pulled the curtain and this kind of thing. There were many chains up on the stage they were able to find. "Where would you go to get something like this?" Here again, every time we give them the opportunity to choose, they are setting their gears in motion and they are having to make choices and think and project what they would do. They are helped to plan and to learn to plan. Then we ask, "Can you tell what this was before;" With the chains it is very interesting because they say 'steel,' usually this word is in their experience. Then you begin to explore other possibilities. "Well, what may not be steel?" and "What else could this be?" These, of course, are the on-going things which we've mentioned many times before and it doesn't happen all at once. Sometimes these chains, for example, would be put away after a very brief experience and brought out again after a trip to the neighborhood. Last year I worked in a school where nearby a new housing development was going up, and there were many chains in use. So again and again as the children experienced a crane working or a man hauling things, we brought out the kit of chains and they related it to the new experience, extending their knowledge, and seeing how one of our chains might be hooked together in the same manner that the chain they had seen used that day was hooked.

We try to encourage the teachers to be very careful not to limit the children to their own educational background. In other words, we have to keep our doors open and our responses open because children may come up with something that we haven't thought of; we try to keep the children turned on and not shut off with responses such as, "No, that is not the answer." In other words, whatever they say about something, we try to explore to find out their background experience which provided the frame of reference they use.

In trying to get this kit together to bring up here on the plane, I was somewhat limited with weight and was trying to cut out some of the things. I had it all spread out on the table and there were two 8 year olds in my home. One of them said, "What have you got all that stuff together for?" I said, " Can you think of a reason why I would put it together?" These children have an extremely traditional classroom and they have very little choice, even in the kind of paper they are going to draw on. So they looked at the things, they looked at them pretty carefully, and one of the children said, "They are all made in the factory." I said, "They are all mostly made in the factory, they are all man-made things, aren't they?" "I hadn't thought of that." Then the other one said, "They are things the children in your classroom haven't seen." I replied, "Some of them they probably haven't seen." Then, "They are all different shapes," and the other, "They have all

different designs." Then one boy said, "Well, if you look at them, Mom, they are all either Valentine or Christmas because they are red." The other child noticed, "By golly, everything you have has some red in it doesn't it?" Here was a very interesting thing to me because these are second grade youngsters who have had very little experience in using their mental gears in the classroom situation. I find that lots of our first grade youngsters with many experiences with kits, are able to make rather rapid deductions of why things go together. I think this is partly what we're about. We want to help the children learn to operate in the world which they will face. None of us know exactly what this will be, so our main concern in the use of these materials is to help the children be able to change mental gears as the situation demands.

I had a very interesting experience when my youngster was in kindergarten because the teacher was a very creative person and did a great deal of this kind of kit teaching. She used a magnetic kit with the children. She had many things that a magnet would pick up and would not pick up. These children were allowed to explore for a long time and someone finally reached a conclusion and announced proudly, "I know what this is all about, magnets will pick up every kind of nail there is." The teacher said, "This is a very interesting observation." The next day in the kit were copper nails. There were no comments, they were just there. When the children began to explore, this put a situational demand on them to reorganize their thinking and to adjust to something they had pretty well decided was fact the day before. But what had worked yesterday was certainly not appropriate when the copper nails were added.

I think in a sense this is what we're about in the use of these kits. The door is wide open in what we use, but again as Dr. Wetzel pointed out, it's how we use it that must be consistent and open-ended in a way that children can respond freely and within their own experiential background.

Speaker: Dr. Wetzel.

In our closing minutes I'd like to say just a couple of words about what we might call implementation of this program, that is, how this program is organized or becoming organized in sixty-eight classrooms with sixty-eight different teachers and under a variety of administrative conditions.

The role of the program assistant which these two individuals represent, and there are about nine altogether in the program, can't be over-emphasized. The program assistant, as Mrs. Weaver pointed out, is the change agent. She is the individual who carries the program into the classroom. Any attempt to implement new ideals in a new program must really attend to the process by which this is done. We don't and I don't think we will in the near future, try to wrap this all up in a manual which is put in the mail and sent out for a teacher to open up. We try to provide a change agent, an individual who can work with the teacher. I don't mean telling her what to do and telling her how to do it, but working with her in evolving this kind of classroom. The whole process is an exploratory one. There are variations. If you came to look at the sixty-eight classrooms, you would see sixty-eight variations. There are certain essences that we work very hard to hold the same, the ideal of centers, the ideal of exercising these skills in a variety of ways, and so on. But the way the classrooms are actually organized and set up physically and run would be highly variable.

Different teachers are at different stages of development. The teachers, themselves, contribute to the development of ideas. Now this is what I referred to earlier in the idea that you don't

JUST have a program, the program assistant's role is not to impose a program on a teacher, or impose programs in the classroom. It is to help the teacher, her administrators, to help the evolution of programs, help them feed into programs and to develop new ideas, new ways of working around this core of basic principles which we hope to realize from our rationale. It is for this reason we don't have a given set of materials or a given set of imposed teacher behaviors.

You've been an extremely kind and attentive audience to sit for virtually two solid hours. We appreciate your attention and will be happy to answer any questions that we can.

WEDNESDAY, MARCH 6, 1968

MORNING SESSION

Co-Chairman: Dr. Peter Campanelli, Chief, Special Education Section, Branch of Pupil Personnel Services, Division of Education, Bureau of Indian Affairs, Washington, D. C.

Early childhood educators believe that each child is a whole organism, a unique individual different from every other child. Early childhood educators believe that each child responds in his own way to learning stimuli. On this belief, experiences are provided so that each child may progress in terms of his own background and abilities. Early childhood educators believe that learning is an integrated experience and that each child takes from any experience only that which has meaning for him. In any group of randomly selected children, there will be individual differences. These differences might be termed natural differences between children and create no particular concern on the part of society or school. But when the differences are pronounced, there may be need for specialized supportive services. The process of education is not something that happens to a child, rather it is the child who causes something to happen, and this something, this change, can only be optimal if the child brings to the learning situation maximum readiness in the areas of physical, mental, social and emotional development. To insure such readiness at the pre-school period, it requires the cooperative interaction of special and supportive community resources.

One of these is medical and health relative services. Our first speaker this morning will discuss ramifications of his professional specialty, with reference to supportive services to early childhood education. He is Dr. Angel Reaud, who received his medical degree and subsequent training at the Havana University School of Medicine with post graduate work in nutrition and public health in the United States. For sixteen years Dr. Reaud was Professor of Preventive Medicine in Public Health at Havana University Medical School. He also served as President of the Havana Medical Association from 1952 to 1958. He has been with the Division of Indian Health of the United States Public Health Service since 1962. At present he serves as Branch Chief of Community Health Services and Maternal and Child Health for the Division of Indian Health and Washington, D. C. I present to you Dr. Angel Reaud who will speak to you on the Health and Nutrition aspects in a Comprehensive Early Childhood Education Program. Dr. Reaud.

HEALTH AND NUTRITION ASPECTS IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM*

Speaker: Dr. Angel Reaud, Chief, Community Health Services, Division of Indian Health, U.S. Public Health Service, Washington, D. C.

Good morning ladies and gentlemen. I did not realize how tall I am until I started my career as a public speaker and I was put behind a podium so the audience can usually see my eyebrows and some of my hair but cannot see my whole face. Usually when I have time, I request a little bench in order that I might stand up on it so that people can see me.

This morning I will try to discuss the responsibilities of our two agencies: the Division of Indian Health and the Bureau of Indian Affairs in a comprehensive program of health and education for our beneficiaries; setting off these responsibilities and then integrating these responsibilities because to separate and not to integrate would be elusive of our time and our efforts.

HEALTH SERVICES

The preschool age has been called the neglected age. During the preschool years, health services are usually inadequate, children are difficult to reach, immunizations are often incomplete, and physical, emotional and social problems may go unrecognized and uncorrected, thus handicapping the child's growth and development and his adaptation to school.

In a recent research project in South Carolina sponsored by the National Institute of Mental Health, the most important problems uncovered in preschool age children were the following: speech difficulties, poor personal hygiene, dental and medical problems, low initiative, too much or too little curiosity and stunted physical, social and emotional development**

These findings emphasize once more the importance of the close coordination of the efforts of teachers and school personnel with those of parents, medical and paramedical personnel, social workers, departments of health, and community health agencies. Especially significant is the understanding of the interprofessional nature of the school health programs.

The educational program for the Indian children is the responsibility of the Bureau of Indian Affairs; the health care of the Indian beneficiaries is the responsibility of the Division of Indian Health. In the comprehensive educational program for the Indian children the efforts and activities of both agencies, the Bureau and the Division, have to be closely integrated since successful education relies upon good health and good health relies upon successful education.

Presented to the Conference on Human Development and Comprehensive Early Childhood Education, organized by the Bureau of Indian Affairs Division of Education, Albuquerque, New Mexico. March 6, 1968.

**Report to the Surgeon General NIMI. Week ending September 8, 1967.*

Health supervision in the preschool years—In addition to its intrinsic value, health supervision is important because many childhood disabling illnesses, both physical and emotional, have their origin in infancy or the preschool age. Health services for children of school age are part of a continuum of child health supervision beginning in infancy and extending through adolescence. Effective health supervision for children during the years before entering school would help considerably to get them ready for school and reduce the extent of the need for school health services for children in the first year of school. Recognizing the importance of the preschool years, the American Academy of Pediatrics' Committee on Indian Health recommended (May 1967) the following:

> "Since the proper placement of students, and the staffing, facilities, and instructions necessary for students are contingent upon health status of the student, the Committee recommends that the Division of Indian Health exercise continuous health supervision and surveillance over beneficiary children prior to entry into school and that they provide a complete health assessment and examination of the child prior to entering school."

Basic divisions of the school health program—The school health program includes numerous activities in which many different persons participate. For convenience, the program is commonly divided, and this applies also to the preschool program, into three interrelated parts; Health education, healthful school living and school health services. In actual practice the various parts merge: school health services contribute to health education and healthful school living; healthful school living becomes possible when school health services provide a healthful environment; health education encourages healthful living and utilizes school health services for educational purposes. Nevertheless, this division is useful for focusing attention on some specific aspects of the whole program and setting responsibilities for action. In the comprehensive educational program for the Indian children it may be said that the responsibility for providing school health services rests primarily upon the Division of Indian Health; teachers and other school personnel have a cooperative role. The Bureau of Indian Affairs is responsible for the health education component of the program. It is planned and conducted by teachers with consultation from physicians, dentists, nurses and other members of the health teams and it is an integral part of the curriculum. Healthful school living that embraces all efforts to provide physical, emotional and social conditions which are beneficial to the health and safety of pupils, is a common responsibility of both the Bureau and the Division. It includes the provision of a safe and healthful physical environment, the organization of a healthful school day, and the establishment of interprofessional relationships favorable to mental health.

This presentation is concerned primarily with the health services component of the school health program, and specifically, of the preschool health program for the Indian children. Before going farther, let me say at this point, that an objective of the Division of Indian Health is to have every Indian child a healthy child when he enters school.

School health services—The Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association defines School Health Services* as follows: "School health services are the procedures carried out by physicians, nurses, dentists, teachers and others to appraise, protect and promote the health of the students and school personnel. Such procedures are designed to a) appraise the health status of children and school personnel; b) to counsel children, teachers and parents for the purpose of helping pupils attain needed treatment or for arranging school programs in keeping with their abilities; c) to help

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School Health Services—NEA—AMA—Second Edition, 1964

prevent communicable diseases; d) to provide emergency care for injury or sudden sickness; e) to promote optimum sanitary conditions and to provide proper sanitary facilities; and f) to protect and promote the health of school personnel."

The following is a summary of the appraisal, preventive and remedial aspects of the school health services activities:

1. **Appraisal Aspects**
   Screening tests—weight and height measurements, vision, hearing, tuberculin, hemoglobin, etc.
   Medical examination.
   Dental examination.
   Teachers and nurses health assessment.
2. **Preventive Aspects**
   Communicable diseases control—Immunizations.
   Safety environment and safety measures.
   Proper sanitary facilities.
   First aid for injuries and sudden sickness.
   Technical assistance and consultation in regard to the content and evaluation of health subject matters used in teaching.
3. **Remedial Aspects**
   Follow up services.
   Health counseling.
   Correction of remediable defects.
   Practitioners—physicians, dentists—services.

Appraising the pupil health—Usually the term, health appraisal or health inventory, is applied to the systematic efforts that evaluate pupil health through use of (a) teacher observations, (b) screening tests, (c) Health histories, and (d) medical and dental examination. In some instances these procedures will be supplemented by psychological tests and examinations.

Certain procedures to evaluate health are required by law in some states. Although legal provisions must be met, they usually embody only minimum requirements. A better program results from local actions based on locally determined needs and resources.

Members of a group formulating a program to appraise pupil health are likely to have different views concerning its purposes. One may think it is primarily concerned with physical health; another that its greatest value is in relation to emotional health. The classroom teacher may consider that the program is designed to help him learn the health assets and liabilities of his pupils, whereas the physical educator considers it a means for determining pupil fitness to engage in various physical activities, and the health educator believes it is a means of providing a valuable educational experience. The physician and dentist will rightfully focus their attention on the diagnostic aspect of appraisal procedures while the principal may be concerned primarily with the procedures' contributions to pupil education. Actually, appraisal procedures are multiphasic or multipurpose in nature; they satisfy a variety of needs.

Screening procedures—Screening procedures should start in the preschool age so that damaging conditions can be brought under control while still amenable to treatment. Although not diagnostic, screening procedures, like the teachers' observations, "screen out" those who need further attention. They are performed by teachers, nurses or technicians and may uncover health problems not identified by observation of pupil appearance or behavior.

Numerous screening tests are available. In the Indian preschool health program, the following

are required: measurements of weight and height; vision and hearing tests; and tuberculin test, with chest x-ray of positive reactors and follow-up of their close contacts. Other screening procedures such as measurement of hemoglobin level are optional. Trachoma detection is a must, particularly in the Southwest and is conducted as a part of the medical examination or through specially organized trachoma teams.

Weighing and measuring is a procedure usually correlated with health education related to physical growth and the factors that affect growth. Good practice is to weigh and measure pupils three times during the school year. Comparison of measurements among pupils however, should be discouraged. Emphasis should be placed on the individuality of each pupil and on the variations among his previous measurements. Pupils should compete with their own past records of growth, and only incidentally with others. Physiological development may vary five years or more among those of the same chronological age and rate of growth is not constant. Interest aroused in pupils when they are weighed and measured can be used to help them increase their understanding of how growth takes place and what factors influence it.

Sight and hearing are of particular concern. The educational reasons are that these two senses need to be functioning at optimum level if the child is to make full and comfortable use of his educational opportunities. The medical reasons are that the most frequent sight and hearing problems of childhood have their onset in the first year of life when they are most susceptible to treatment, and tend to get worse and more difficult to correct as time goes on, lingering through childhood to become permanent defects carried into adult life. In the United States all races, it is estimated that one out of every five school children has defective vision and one out of every twenty-five is hard of hearing.

The high incidence of tuberculosis among the American Indians (six times higher than the incidence for the U.S. population all races) makes necessary the inclusion of the tuberculin test in the Indian school health program. It is the policy of the Division to conduct annual tuberculin testing of all children attending Federal schools. those found positive receive a chest x-ray examination. For the Young positive reactors, a chemoprophylactic program is initiated and a follow-up examination of the contacts is conducted.

Follow-up services–It is imperative that wherever screening is done, there are arrangements for subsequent diagnostic examinations and needed medical or dental care if the screening and diagnostic examinations are to yield desired defect correction.

In the U. S., in general, provision of medical and dental treatment is a function of private practitioners of medicine and dentistry, not of schools. School health services identify health problems and call parents' attention to conditions requiring treatment. The parent then takes the pupil to the family physician or dentist. Those unable to afford such services are referred to community agencies designated to provide treatment to the needy.

In the Indian health program the Division of Indian Health has the responsibility of providing for the American Indians and Alaska Natives, in addition to the conventional school and preschool health services in the Bureau of Indian Affairs school system, complete medical and dental care: preventive, therapeutic and rehabilitative.

The importance of early detection and correction of defects before starting school is constantly emphasized in the Division of Indian Health. Indian children after the first year of life usually are in need of booster immunizations to maintain the protection acquired in infancy. Chronic infections not amenable to biological prophylaxis, such as impetigo and trachoma are prevalent among preschool Indian children, the latter limited in extension to the Southwest. Debilitating ear and eye diseases increase the need for correction of hearing defects and sight conservation. Orthopedic and other cosmetic and functional difficulties such as cleft palate and harelip, missing front teeth and disfiguring defects from burns or other accidents are not infre-

quent among preschool Indian children and require correction before the child enters school.

In the age group three to five years, six decayed teeth per child were found among 12,191 Indian children examined in F.Y. 1967. In addition, in the group examined fifteen percent of the males and sixteen percent of the females had incipient peridontal diseases and three percent of both had malocclusion requiring treatment.

Emotional and behavioral conditions and nutritional deficiencies are such important health problems among preschool children that I will consider them at some length.

Mental and emotional health of children–A school health program that does not include attention to mental health is incomplete. Today in many population centers, the schools report emotional disturbances and behavior disorders as the most common health problem. A number of studies have shown that when children get into serious difficulties, the onset can usually be traced back to early childhood.

Mental and physical health cannot be separated; each is one aspect of total health. Some mental health illness is caused by such physical factors as endocrine disturbances, inborn error of metabolism and detectable or undetectable injury to the brain or nervous system. Conversely, physical illness may be caused, aggravated or prolonged by mental or emotional complications.

Emotional and behavioral problems are intensified among the American Indians by the struggle between cultures. Educators and members of the health team have to overcome the problems associated with the change in the cultural pattern of these people. Among Indians the conditions that predispose to emotional and mental instability are aggravated by the Indian's struggle for recognition and self-sufficiency in a new social setup. The transition from the old and secure Indian culture to the competitive and aggressive Anglo society sometimes presents unsurmountable obstacles to the Indian mind, thereby increasing the need for the mental health component in child guidance and counseling and demand ingenuity in the development of methods to prevent further trauma to the growing child.

It is extremely important to identify the vulnerable child before the symptoms of mental or emotional problems become too serious. Certain indications of emotional problems are readily observable by teachers.

Emotional, Diagnostic and and Counseling Clinics, and I prefer to use this title rather than Psychiatric Clinics–staffed by psychiatrists, psychologists and social workers are first class tools in a school mental health program. In general terms, school and/or preschool mental health services should be designed:

1. To promote positive mental health in all children
2. To prevent emotional disturbances
3. To help pupils with emotional problems

NUTRITION

Nutrition and nutritional problems–Good nutrition is essential for good health. Nutrition directly affects growth, development, reproduction, well-being and the physical and mental condition of the individual. Health depends upon nutrition and total health is such a basic fact of health knowledge that it needs no further elaboration except in the following remarks concerning the relationship of nutrition and intellectual potential.

For years it has been known that the deficiency of some nutrients, for instance thiamine or niacin, is associated with emotional or mental derangements. The psychotic manifestations of pellagra are well known in medicine. It also has been known for a long time that stunted growth due to malnutrition during childhood is an irreversible process in later life. It was shown many years ago that the mental age of undernourished children is lower than their chronological age

and that this gap is reduced when the nutritional conditions are improved. New in the field of nutrition is the growing evidence suggesting a relationship between malnutrition and mental retardation. "The recognition that undernourished children may emerge from childhood lacking ability to reach their full genetic intellectual potential introduces a new and perhaps a frightening note into theories of national development." This was written by Alan D. Berg in an article that appeared recently in Foreign Affairs magazine. The vicious cycle of malnutrition, mental retardation, unemployability and poverty affects poor countries as well as poverty stricken minorities in more affluent societies.

From a practical standpoint, the school is concerned with two types of nutritional problems: obesity and deficiency diseases. While obesity is an individual or family affair, deficiency diseases may affect the individual, the family, the community and the whole country. For this reason they will be discussed at some length in the following paragraphs.

Deficiency diseases The term "deficiency disease" indicates a physiologic dysfunction due to an insufficiency at the tissue level of one, and usually more than one nutritional factor necessary for health and well being. The deficiency may be primary or secondary (conditioned).

Causes of deficiency diseases Primary deficiencies are due to inadequate intake of nutrients by reason of lack of food (poverty, regional factors) or lack of education to select the proper foods. Secondary deficiency diseases may be due to:

a) failure of absorption, e.g., diarrhea and other gastro-intestinal diseases.
b) impaired utilization and storage, e.g., liver diseases, inborn error of metabolism.
c) increased requirements, e.g., pregnancy, lactation, growth, fever.
d) excessive excretion, e.g., nephrosis.

It is obvious that the primary deficiency diseases are not only of medicinal importance; they have also educational, economic, social and political implication.

Nutritional deficiencies among Indian children Gross malnutrition of the kwashiorkor, beriberi or pellagra type of disease is rare among Indian children, but mild and even moderate nutritional deficiency exist in greater numbers than is commonly supposed. Primary deficiencies and deficiencies secondary to diarrhea are the most frequent etiological entities.

Many beneficiaries, especially prenatal patients, infants and children, suffer from nutritional deficiencies. A large number of the pediatric admissions to hospitals show signs of malnutrition, primary or conditioned, which occur most frequently in children of preschool age and are more severe and damaging under one year of age. Among the Navajos it is estimated that twelve percent of infants hospitalized have anemia of the iron deficiency type. In general, there is little understanding in the Indian or Alaska Native family of the relation of food to health, growth or disease. Diet histories taken by public health nutritionists support the impression of other professional staff that the Indian diets are generally inadequate: high in carbohydrate and fat; low in protein, calcium, iron and Vitamins A and C.

Recommended dietary allowances for preschool children and level of income of Indian and Alaska Native families The Food and Nutrition Board of the National Research Council recommended in 1963 the following dietary allowances for children three to six years of age: calories, 1600; protein, 40 gm; calcium, 0.8 gm; iron, 10 mg; thiamine, 0.6 mg; riboflavin, 1 mg; niacin, 11 mg; ascorbic acid, 50 mg; vitamin A, 2500 units; vitamin D, 400 units.

Well over two-thirds of the Indian and Alaska beneficiaries reside on land with marginal or no economic potential or in areas where employment opportunities are limited to occasional sea-

sonal work. The Bureau of Indian Affairs reports that the average annual income for a typical reservation family (five to six members) is between $1500 and $1700. This is barely one-half the family income of $3000 considered as a "poverty line" for the nation.

It is virtually impossible for families with income at this level to have nutritionally adequate diets without substantial supplementation of what their limited financial resources will provide.

Toward solving the nutritional problems of the preschool Indian children—The problem of adequate nutrition is different from other health problems. It is vast in its ramifications as it involves such diverse issues as crop production programs, farm machinery, fertilizers, manpower, food preservation, transportation distribution and storage, proper food preparation, level of income, and nutrition education. It is evident that such problems cannot be solved by any one agency.

The nutritional problems of the Indian families cannot be separated from other socio-economic problems of the American Indians. Housing, employment and income are closely intertwined with health, food and education. But we cannot wait for the total solution of all the problems confronting our beneficiaries to undertake action on some urgent and remediable needs. Improvement of the nutritional status of the preschool Indian children can be attained with a three-pronged approach:

1) Social assistance to make an adequate diet available to Indian families whenever the family income is unable to provide such a diet. United States Department of Agriculture donated (commodity) foods have made a significant contribution to the diets of the Indian families who received them. Unfortunately, not all Indian families in need of help are reached by the program. Indian and Alaska Native children enrolled in kindergarten classes and Head Start programs should have the benefits of some type of feeding program. Like the school lunch program this may provide the one good meal of the day for the child. Even when donated foods are distributed in the maximum quantities permitted and added to other food resources of the family, there is no insurance that an adequate diet for any family member will result. The preschool child will be competing for food with other members of the family unit and may not fare as well as his siblings. This is another reason to favor a feeding program in Head Start and kindergarten.
2) Education of pupils and their parents in the proper selection of foods. It must be realized, however, that modification of dietary practices cannot be accomplished overnight. Education of the pupils is a task of the school program. Education of their parents is the task of the Division of Indian Health nutritionists and dietitians as part of their family-centered educational programs.
3) Early diagnosis and prompt treatment of specific deficiency diseases in infants and preschool children. This is the responsibility of the health team of the Division of Indian Health.

The total child and the team approach—The school health program approaches the child as a whole, including his physical, mental, emotional and social growth and development.

Unfortunately, there is no one test at present that will evaluate the whole or total child, including his physical, mental, emotional and physical makeup. Periodic inventory and evaluation by the physician, using all available material, are the best means under the circumstances. The rate of progress can be determined by a comparison of previous surveys and is most valuable.

Concerning the physical aspects of a child, it is helpful to make comparisons with standard height and weight charts or, as many prefer, to use such methods as Wetzel's grid. Roentgenograms of the wrists and hands reveal the skeletal age and progress. The clinician may also want to consider the amount of subcutaneous fat and muscular development. But no one type of examination or measurement tells all.

For mental and emotional evaluation, charts and tests are helpful in assessing performance and behavior. A number of intelligence tests have been devised for children, but below five years of age the information obtained is less reliable than after that age. For the evaluation of emotional progress, projective personality tests, such as the Rorschach, may be useful. But many of these tests have to be adapted to the needs of the Indian school program and their reliability evaluated before drawing valid conclusions.

At present, a combination of the subjective opinion of a trained physician who uses his clinical judgment and insight into the child; the parents and their environment; the observations of teachers; and the results of all the objective tests and other findings available, provide the most reliable evaluation of the total child.

Many agencies and individuals in the community share the responsibility of protecting and improving the health of the school children. Teamwork is necessary if the greatest possible results are to be achieved. School health services need to be conducted in consort with the other parts of the school health program and with the total school program. Clearly defined and frequently used channels of communications will improve coordination. And finally, a comprehensive health program for students requires the services of the entire health team. The team approach cannot be overemphasized.

In the fertile field of education, the common task of both agencies, the Bureau of Indian Affairs and the Division of Indian Health, is to develop, coordinate and implement policies and procedures that will help the Indian children to grow into young men and women, physically strong, mentally sound and socially useful; capable of living an effective and enjoyable life.

Co-Chairman: Mr. Vernon P. Shook, Chief, School Social Work Section, Branch of Pupil Personnel, Division of Education, Bureau of Indian Affairs, Washington, D. C.

Thank you, Dr. Reaud. I think that there is no question in our mind that you share with us the belief that this society's greatest asset is our children. I am impressed with two things among many others in your speech: First you have underscored the term 'comprehensive' which is in the title of this conference; secondly, you have impressed me greatly with the many faceted aspects of a good health program and its importance to a successful education program. I know more than ever before the need for us all to work together closely to a common end—a successful early childhood experience in education. Thank you.

SOCIAL SERVICES IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

Speaker: Dr. Ira Gibbons, Director, Social Services, Project Head Start, Office of Economic Opportunity, Washington, D. C.

Thank you very much Mr. Shook. Ladies and gentlemen I am very grateful to Mrs. Jessen for the invitation to speak to you this morning about such an important subject as Social Services in a Comprehensive Early Childhood Education Program. As I listened to Dr. Reaud, it seemed that you may not find it necessary to have a second speech because he gave us enough food for thought to spend the rest of the day mulling over and kicking around. I am sure that you will discover in his remarks many of the same things I am going to be talking about. The only contribution I could make would be to re-emphasize some portion of his ideas. I suspect that because a lack of experience in social services per se, he did not emphasize that component. But, I like the spirit in which he presented his concern for this whole program.

I think it is very important for us to understand what is meant by a comprehensive social service program. I would like also to take this opportunity to say that it was a real pleasure when I met with Dr. Reaud and others in preparation for this particular program which represents the beginning of my work with the Bureau of Indian Affairs.

When we talk about a comprehensive social service program, I'm thinking about a family-centered program. All too often what we think of is the child and what happens to the child in Head Start. Instead, we like to think about the whole program as a family-centered program, not just education for the child. As a matter of fact, in regard to education, I would like to provide you with my way of looking at it. Going back to its Latin root, educo means to lead out of, it does not mean to fill up as one fills up a jug, but rather to lead out of the person that which is within him. With this kind of an idea, we can better see its relatedness to a family-centered program, we visualize at once the kind of a program we ought to have. Education begins in the family. And in that program, the social services should serve, as for example, the kind of mortar one puts around bricks to hold them together and thereby constructing a wall. In other words, social services could be conceived of as those integrative activities in the Head Start program which tend to hold the whole wall of family living together, to support it and to strengthen it. We can see this as Dr. Reaud talked about the health needs of the child and that of the teacher and education, when we talk about the community and its concern or the concerns it ought to have for the child and his family, we see social services intermingling and bringing together those kinds of activities of specialists which tend to strengthen the family as a whole unit. Social services are developed through policy-making. Now this is what is necessary for building a comprehensive program. We are after the integration, as Dr. Reaud said, of services for the whole family as a

family, and then for several groups of families in the community as the community. The social service needs of the child are in reality community needs.

I would like to underscore his mention of the importance of mental health because, to my mind, the programs that we have for children before entering school, formal school, really represents an opportunity for them to learn how to live. These years should not necessarily be given to learning the alphabet alone, the abc's and the 1,2,3,'s because this world of ours is becoming much more complex. We have a tremendous task in learning about human relations. This is the area in which the social worker can be helpful. I suspect that there are many contributions he can make. One service that the social worker offers is in getting people to communicate with one another. This is perhaps to my mind anyway, one of the most important of things because you can educate a child very well; you can bring out all of his intellectual qualities and still find him a misfit in this society. Now, with all of the problems that we have, we cannot afford to neglect helping people to learn to live meaningful lives with other people. We need, therefore, in early childhood education to stress the opportunities for leaning to live, how to get along with other people, with his parents, with adults and with those in authority. This requires a sense of self-direction, self-esteem and sensitivity to others essential to achievement of positive mental health. Mental health is the feeling of well-being which helps the individual to maintain desirable human relations.

This means that we must underscore our entire program with mental health intervention, so that the individual can have a feeling of well being about himself. It is only when one can feel well about himself that therefore he can extend to other people the same kind of courtesy. For, if one is frustrated, is frightened and full of fear, he cannot be expected to extend to others the feeling of well-being because he doesn't have it himself. Another, it would seem to me, that social workers can help with, would be helping the staff and parents with understanding the meaning of mental health intervention and the construction of program activities to make it possible.

But let us look for a minute at what we think of as social work. In this instance, I suspect that in these new programs such as Head Start, Follow Through, we need a reconsideration of what we mean by social work and social services. Since the beginning of the industrial revolution we have been living in an industrial-technological society and have regarded the people who need economic help as expendables. They are not treated as a part of our major concern. In this respect we approach consideration of their needs on a crisis basis. It is when the fire is lighted and the family is burnt out that the community will rush, not alone with fire fighters, but the whole community is there to lend a hand. The fire may have been caused by some old oil stove. The family next door also has an oil stove and live in as wretched a condition but it just didn't happen that they had a fire this time. So we do not pay attention to that family; we circumvent that family and all the other families who are not in a crisis situation. It is only when a crisis occurs that we then provide a battling ram and put all of our money and all of our concerns into provisions for them. But this is only one way of looking at life in a great industrial and technological society. In so far as production of goods is concerned, we act as if people are expendables. When they are not really contributing to production it is not important for us to consider them. We tend to consider people only during their productive years. If you're too young to produce then you become expendable. That's the kind of attitude we have in an industrial society. This is referred to as social darwinism.

Well, I'd like to suggest another possibility that could be described as an institutional arrangement. An institutional arrangement is that which Dr. Reaud described when he said that ahead of time you expect children will be sick, you expect that they will need nutrition, you expect that they will need to grow and develop, so that developmental provisions are prepared ahead of time

with the expectation that if and when these provisions are needed, they are available. Under that condition we do not have to summon our energies and our concerns in a crisis situation to furnish them. They are there because they are part of the institutional arrangement, much as the school is, the church or whatever other institutions we may have developed to meet the growing needs of people.

I would like to remind you of something that sometimes we overlook. That is, in the preamble to our constitution there are these words; ". . . provide for the common defense, promote the general welfare." Now what Dr. Reaud and myself are talking about is a concern for the general welfare. Could we just take program services off the shelf of special and just make them general so that they may apply to anyone and everyone who have the need for services? In that sense we will then be supplying in so many instances, what might be regarded as social utilities. When this building was built, the builders built in the light—electricity. It was built in. They did not wait for the occupants to come in and say "you know, I would like to have a little light." Then the builder would have to go out and ask the electric company to come and run wiring for the light. No, when the building was built, necessary equipments were regarded as essential for using the building and they were built in. Can we build in provisions of all kinds of services, in terms of social utilities for the general welfare? This is what is required of us in a highly technological and industrial society. We are still using the agrarian approach in an industrial society. That is, every man had his home for his family. Can we move to a larger opportunity for illumination where ther is plenty of light for everyone just to turn it on? That is all we ask. This is the kind of thing we're looking for; we, therefore, would like to see social services extending from programs in Parent Child Centers through Head Start, through Kindergarten to Follow Through and even beyond. Our situation is such that once those of us who have had this kind of experience get started, we can see the goals to which we ought to be moving and there is no question but that program services will move from childhood through to old age. This is the nature of life in our society. Provisions for developmental growth must be an essential part of planning in our communities.

We need, therefore, to be concerned about human potentialities. That which is within each person should be brought out. As a teacher I have tried this idea several times in class. Students discuss in the beginning what they know about the subject under study. For it is only after that experience that I am able to put anything of significance in. The process of education is such that when people are filled with something they want to say they rarely ever listen to others talking to them. What is said just goes over rather superficially. As it was once said, there are times when whatever is said goes from one ear through the other and nothing sticks between. In this kind of a society with all of our problems, we cannot afford for people not to listen.

There are some other things I think of that are important in terms of social services in a child development program. It seems to me that the image we have of social work and social workers must be changed. Social workers have to help us with that change. We often think of a social worker as a person who enters at the end of the line of frustration and wants to bring in the bottle of milk and the loaf of bread from providers who are probably saying that because in our society we really don't want you to die before our eyes, we will give you enough so that you can survive, not really live. It is the social worker who serves as the middleman. He is not thought of as a resource but rather as a person who deprives.

Now this kind of image which we have of the social worker as the middleman is not that which should enter into a comprehensive program for our early childhood education and a program of early childhood development. Social work and social workers have much more to contribute than to fulfill this role. There are some other things that social workers are educated

to do. I have some examples. Social workers, and I'm talking about graduate professional social workers now, have to study subjects which will enable them to have knowledge about human behavior, that of individuals in interpersonal relations and in groups. It seems to me that in any program it would be helpful to have such a person help with the development of the curriculum for the daily activities of the children. There are observations about individual children and the small group which should be helpful to the teacher in building the curriculum. As a matter of fact, in planning for the development of the program the social worker, who not only has studied human development but also those interacting processes in human relations can help to bring about positive human relationships on the staff level as well. The social worker can help the staff working with the children and with the families to understand each other. There is no question but that we regard the family as a group of interacting personalities and it should be known that the social worker can do family counselling. Essentially the members of a family constitute a group of interacting personalities. You are very likely to find the same kind of individual behavior in the family group as you find in other small groups outside of the family. But it is there, within the family, that the child first learns how to regard himself, his own self-image; and, therefore, how other people look at him because ever after this as he joins other groups, the image he has of himself is related to the image which he developed in his family, his status position in the family is that which he carries as an essential part of his personality. The social worker understands that development. The social worker can help also in the training of the social service aides both in the pre-service and in the in-service training of members of the staff and the volunteers. In addition, the social worker does have knowledge about social and cultural differences, and we can expect the social worker to help us in this regard. You see if you exclude these from any possibility that the social worker has had this kind of knowledge, you may never call on him for help. The social worker can serve also as a resource person for the staff and he comes to know more and more about the community and families in the community. This information can really be translated into activities within the center. For example, working with parents in all of their programs is of the highest priority as a social service. Sometimes we tend to dismiss the parents and not include them. But, they are important in any child development program. Instead, we may try to work with the child outside of the family and what we are doing is really causing more confusion for the child because his self-image is tied up with his family and they are left out of the program. I don't care how poor or how ignorant they may be, they are his parents, members of his family. The staff must confront that kind of situation and learn to work with the parents. If this be not so, you are not going anywhere. For example, the teachers will help the child to make two steps today in the classroom but he will be one and a half steps backward over night. The teacher gains one-half a step while she could have had the family to back the program, so that the child that you provide with two steps will be back tomorrow with two and a half steps because the other half was provided by that family, by the kind of supports that a child is able to get from his family.

Then, there are several other things we might mention about this but I think one of the concerns we should have here today is where are we going with these programs, where can the social services make a contribution in these programs? Well my feeling is, notice I said my feeling is, that the whole meaning of these programs go back to the Chinese philosopher, Laotze who lived in the 13th Century B.C., and I paraphrase the words of that 13th Century B.C., philosopher when he said "It is when the people can say we have done this ourselves that you really have had good leadership". Now that is where we are going. We have been doing things for people and even with people. The time has come in terms of a reconsideration of our social services where we are really helping people do things for themselves. Now we talk a lot about

helping people to help themselves and having said that, we go ahead and help them anyway. Now let us take that seriously to have people do for themselves. Now this is where the social service aides and the families come in. People need to learn skills to live in this complex world of ours. Social services and other professionals can help with this. Not only are there some things families can do to maintain adequate nutrition that no one else can do for them but they are in a position to teach others these skills and know that they will carry on. For example as people learn about health and prevention of ill-health their coming to the physician will be less and less frequent because they know how to take care of themselves. We must come to know that training of people so that knowledge and wisdom can be a resource for the every day man and child are urgent needs. They must develop skills to do for themselves what they really need to do in this kind of a complex world. We are moving up to higher things. We are moving upon the moon and perhaps we could share our technology and know how about community services with the common man. It has been said and rightly so that this is the century of the common man. Developmental provisions are necessary for growth. Creative leadership must be found to mobilize them for social services.

WEDNESDAY, MARCH 6, 1968

AFTERNOON SESSION

Chairman: Alvin Warren, Education Specialist (Curriculum), Studies and Development Center, Division of Education, Bureau of Indian Affairs, Albuquerque, New Mexico.

As a start perhaps it might be of some value to restate the two objectives of this conference. We are here to take advantage of an opportunity to consider, explore and exchange ideas about the objectives and factors involved in planning, establishing, and implementing comprehensive early childhood education programs.

We are also here to take advantage of the opportunity for continued dialogue essential to the development of these programs. Our panel hopes to provide "food for thought" that you might use when you engage in continuing considerations of this new program.

We would like to share research findings, to share experiences, to point up pertinent issues, all of these intended to supply you with a way to engage in a "food for thought" operation. At no time shall we try to prescribe or dictate thought. This shall come out of your own deliberations and what you do with the give-and-take action that happens here. Our pattern will at first be that of a symposium. Each person will take approximately ten minutes to present, from his background, carefully selected packages of information which represent "food for thought" for you. We may then engage in a little cross-examination of our own remarks. At this point the pattern of activities will change and become an open and free forum. We would like to hear reactions from some of you people who have been listening to the speeches. You may want more information from any one of the speakers who are here before you. You may want to fill in some gaps that you think are important or you may want to raise new questions. And when all of this is recorded in the reports and given to you, you will not only have the words of the speakers who were originally designated to speak on the symposium platform, but also the very valuable information which I am sure will come from the floor. We hope that you will participate to the extent of your interest in that phase of the program.

Our speakers are: Mr. Jule Sugarman, Associate Director, Project Head Start, Office of Economic Opportunity, Washington, D. C.; Mr. Francis McKinley, Associate Director, Indian Education Project, Far West Laboratory, Berkeley, California; Dr. W. Bruce Welch, Chief, Guidance and Counseling Section, Branch of Pupil Personnel Services, Division of Education, Bureau of Indian Affairs, Washington, D. C.; Mrs. Stella T. Lee, Education Specialist, Shiprock Agency, Navajo Area Office, Division of Education, Shiprock, New Mexico; and Dr. Minnie P. Berson, Coordinator of Early Childhood Education, Elementary and Secondary Education, U.S. Office of Education, Washington, D. C.

It is with pleasure that I present Mr. Jule Sugarman, our first symposium member.

THE ROLE OF THE PARENT AND COMMUNITY IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

Speaker: Mr. Jule Sugarman, Associate Director, Project Head Start, Office of Economic Opportunity, Washington, D. C.

I am very happy to participate in the birth rites of another new program for young children. As I was coming out here last night, I was recalling that it is just about three years ago to the day when Head Start had its birth rites. We went through an announcement at the White House and then began speaking around the country about what we originally conceived to be a relatively modest program but which very quickly became a very large program. I also recalled that when I started talking about Head Start, I was primarily talking about a program for children and was talking about all the wonderful things that were likely to happen to young children if they could have a Head Start kind of experience. One of the things I think we learned from Head Start is not only just what it can do for children, and we found that it can do a great deal for children, but what it can do for parents and what it can do for communities. And I have come to the point in my own thinking where I find it difficult to discuss Head Start or really an early childhood program worth its salt, without talking about the impact upon the communities and upon the parents involved. And in fact, we came to find that it is not really possible to run a very effective early childhood program unless one somehow finds ways to involve the parents and the members of the communities in general.

I took the occasion of being in Albuquerque this morning to go out and visit a program at the Isleta Pueblo. I'm sorry to say that it is the first Indian program I've had a chance to see. But if they are all like that, we're in good shape because it is really an excellent program under a sensitive group of people and under the personal patronage of the tribal council. While I was there this morning, there were three members of the tribal council who came in, not to see me, but because they had something they had to do today for the Head Start program in Isleta. I looked on the wall and there was a list of the meetings that were being held by the members of the tribal council and by other persons in the community interested in the program. It is almost a staggering kind of thing in terms of the amount of time and effort that people within the tribe are willing to devote to this program. Finally I walked into the classrooms and in every classroom was a parent and I was told every day it is a different parent. Sometimes parents come back repeatedly but the point is that it is an open classroom, that it is a place where parents not only feel free to come to observe, but feel free to be a part of that classroom, feel free to sit and observe their own child, feel free to talk to the teacher about children in general, to work with the aide in helping get some of the things done that always need doing in classrooms, take the children on field trips, and to do a hundred and one things that make them feel a part of the

educational process. I was accompanied by a gentlemen from Arizona State who has been working with Indian Head Start programs since 1965 and who tells me that there has been an absolutely phenomenal change in the attitude of parents involved in Head Start toward the programs for their children, absolutely phenomenal in the sense of the kinds of participation and the intensity of participation that the parents respond to, and have responded to. He tells me that it is not at all unusual to find meetings of Head Start parents attended by 75% to 90% of the parents; it is not at all unusual to find parents engaged in weekend work in making toys and preparing materials or in attending special kinds of instruction to help the staff of the center in any way that they can. But he tells me the sad thing about it, is that their participation stops after Head Start and that there is somehow a great void and gap between the parent's interest, the parent's participation and the parent's acceptance of what goes on in Head Start and what happens later.

Now I think that this presents a fundamental challenge to you in terms of what is likely to go on and what is likely to happen in kindergartens that will be established through the BIA program. There is now, it seems to me, a base of people, a base of concern and a base of interest which if you can capitalize on it, has a great potential for everything you are doing in the BIA programs in terms of improving motivation, in terms of improving aspirations, in terms of improving just plain old competence. Now on the other hand, it's possible that you can destroy the kind of thing that seems to be happening. It's possible that the formulas which may have been appropriate in the past, which may have been all that we knew how to do in the past, are dead. It's not only possible, it's certain that they are dead. It is certain, not for just the Indian population, but for all kinds of people in the United States and for all kinds of people around the world who can no longer be content, who can no longer be isolated, who can no longer be told how to live their lives. Once you decide that parent participation is worthwhile, it's a very difficult question to know how to start it and how to keep it going. I suppose that the best answer I can give you is to find somebody on your staff who cares about it. To find somebody who plays the role of Director in the program, or teacher in the program or member of the BIA staff who believes that this is important, who is willing to devote the time and the energy to take the time to get it done. That is why the Isleta program is a good one, because at Isleta there is a woman who lives and eats and breathes the belief that parents are important and that they ought to be involved in the program.

There are some formal things that you can do. In Head Start we have some rules; I'm not at all sure that they are the best rules in the world or that they are the right rules for the BIA program, but let me just tell you what they are so that you can use them as something to think about and the possible point of departure for forming your own rules.

The first rule is that parents are always welcome in the classroom. They may come there as employees or as aides in the program. They may come as volunteers or they may come simply because they want to see what is going on in the classroom. They are not only welcomed, they are encouraged. Given the real opportunity, and they are given special invitations, they are really made to feel that they should be a part of what's going on in the classroom.

The second rule in Head Start is that the staff is expected to spend some time in visiting with parents in their own home so that the staff can understand the kinds of problems, the kinds of concerns that the parents have, and so that the staff can work with the parent in terms of giving them ideas as to how they can be more helpful and most effective in working with children in the program.

The third rule is that there needs to be complementary educational activities for parents as well as children. That those activities ought to be the kind that are a response to what the parents

are interested in, to what the parents feel that they need, rather than the kinds of things that the staff feels they need. And these take all forms: consumer education, child psychology to general educational development work, to any sort of thing that comes out of the needs of the parents. It is not always easy in the beginning to get parents to express those needs. Again, if you can find that staff member who has the sensitivity, who has the ability to communicate with parents, it is very likely that you'll get what you want.

Now the fourth rule and probably the most controversial rule, is the rule that parents should have a firm say about what gets done in the programs. We require in Head Start programs that there be a policy advisory committee, which must be composed of at least 50% parents, the remainder of the people being drawn from the professional community and other persons interested in the program. That policy advisory committee has some rather clearly defined responsibilities. First of all, the request of funds for a program cannot be sent to OEO until the policy advisory committee has approved it. Secondly, the Director of the program cannot be selected without the approval of the committee. Thirdly, the policy advisory committee in many situations acts as the vehicle for grievences, appeals, expressions of concerns, complaints and takes a very serious view of its responsibilities to be the advocate of the parent, but at the same time the advocate of the staff.

I think that one of the most fruitful things that occurs in good parent policy advisory committees is when that committee begins to see its responsibilities to the children, to the parents themselves, and to the staff as being of equal importance. And they are of equal importance. All of these groups are human beings. These groups are deserving of consideration and recognition for their distinctiveness and for their own individual performance. And I suppose in a way, that's what all parent and community participation is about–a recognition that we're talking about human beings, that we're talking about human beings who have character, who have integrity, who have strengths and who, above all, have a love for their children and a wish to do right.

I think some of those elements and perhaps others as well are the kinds of things that you need to begin to grapple with in your sessions both here and as you return to your home bases. It's a problem and it's an opportunity. If you will invest the time and if you will examine your own views and your own attitudes, I think you will find it to be most worthwhile in terms of the payoff and the equality of your program.

Speaker: Mr. Francis McKinley, Associate Director, Indian Education Project, Far West Laboratory (in cooperation with the National Indian Youth Council), Berkeley, California.

Well I'm very glad to be here to participate in this conference and I'd like to express the regrets of Melvin Thom who couldn't be here because of his attendance at some hearings in Washington yesterday and today. He asked me to represent him today on this panel which I am very happy to do.

We have been talking in all of our sessions up until now about human beings, about human feelings, about human experiences, and I imagine that these people Mr. Warren pointed out had thoughts and feelings about education as well as about other things in their development and growth and authority. This is an example of what we're talking about. Back in the Indian country, there are many people who are probably thinking the same thoughts, but maybe not as well organized or maybe not focused specifically in a way that you professional people like to

think about them. Now I don't know how you feel about John Dewey; he is criticized quite severely and unfairly I believe for some innovations which were introduced in the schools in the name of progressive education. But to me he is a person who has reflected deeply on the subject of education and once in awhile I glance at some pages in his book and get a thought out of them. In one of his books which I looked at before I came here, trying to find something sensible to say, I came across in his introductory pages on democracy of education what he says about education being a practical enterprise, and that it requires a synthesis between our scientific knowledge and competence and our own beings as humans, as man, and that it is our responsibility to think about the scientific concern with our own experience. I thought it was quite relevant to what we are talking about in early childhood education because what he really is saying is that too often we forget that the child, specifically the Indian child, is also feeling and thinking, that he has emotions and that he's experiencing and exploring, that he's trying to find out about the world. I assume that the Indian child has for centuries been trying to do the same thing. Dewey also points out that school is a modern invention. For thousands of years, human beings have been educating themselves, it is only recently that schools have been established to do this. They are not perfect yet; they are still undergoing mogifications. Our purpose here today is to try and help with that improvement.

I think when we talk about, with some relevance, regarding taking parents into consideration, when we are talking about education where the child is, I'd like to quote from John Dewey: "The principal at the school has more education resources than those which exist outside of the school. The sort of material that instructs children or adults outside of the school. The sort of material that instructs children or adults outside of school is fundamentally the same sort that has power to instruct within the school."

We must bear this in mind; that it will help us think about the kinds of contributions that parents can make for the education of our children. Now that I've given you the impression that I know what I'm talking about, I'll proceed to tell you about some of my experiences in education.

About ten years ago I was fortunate enough to be working for my tribe, the Ute Indian Tribe. We weren't working at trying to improve the educational system, we didn't have OEO and all those other government programs those days so that there was private financing of the organization to the tune of fifty to seventy-five thousand dollars per year. One of the first things that we set up was a summer kindergarten program. Later we modified this because the school district felt we were doing pretty good at this and applied it to the whole school district. So we established instead a nursery school program for three and four-year-olds in the summer. Later we developed a year-round program with these pre-school children. And the thing that I remember about this is that it provided an opportunity to look at human relationships, human interaction, and development. It gave us an opportunity to look at culture change, culture conflict, and culture adaptation. It was a real learning experience for us because we were given an opportunity to see in a kind of panoramic view what everybody had been talking about but really never had seen in a live situation. We had listened to people talk about theories and all this sort of thing, but they did not produce programs for us in the flesh. But here we were seeing some of the very things we were talking about; something that was a great learning experience for us and the parents whom we were working with.

I'd like to list just a few of the things that we saw. The first thing that comes to mind, that Dr. Dozier mentioned, is something about role models; it immediately triggered me to think about the little games that we played with these children. We called it a role playing kind of situation. One was to get these children and observe them through a one-way window and watch them play. We would throw out clothing to these children and see what they would do with it. Well, little

kids like to play house so they would put on the clothing, and invariably most of them would put on women's garb, long dresses and high heeled shoes, etc., and very few of them would put on male clothing. So what did that tell us? One thing was that there must be a reason why they tend to be this way, why they would prefer to act like females. The male figure was either inconsequential or he was strong. Well, the ones that acted this way happened to be where the male figure was very weak and the mother was generally running the family. But where the male figure was strong and did not get drunk every day, generally the male figure was strong. You could see it in the play of the children, it confirmed what the family situation was so we were able to learn this and also talk to the parent about the kind of situations which were developing and illustrated to us in this particular play situation.

Another one was that we used to wonder who their cultural heroes were. We knew that when we talked about Mickey Mantle that they didn't know who we were talking about. So we would say, "Who do you look up to?" Well, it was not very surprising because my cultural heroes were the same when I was a kid, and it turned out to be the town drunks. You know they were the only individuals in a kind of placid community where nothing ever happens and the only excitement was in the night when the drunks got hauled off to jail. Most of these harmless drunks kind of just put this act on by drinking and raising a commotion and so here would come the police wagons with sirens and lights flashing and they would get taken in. Most of them would do it just to entertain the kids, so when the kids played, they would be the drunks. But what was the meaning of this? It was certainly a kind of indicative thing. It wasn't healthy so the parents were concerned about it. They would say look what my child is doing I don't want old John, who is always drunk, to be a model for my child. I want him to model himself on somebody else. So here was an opportunity to work with the parents.

But how do we go about this? Who shall we set up for models if this is what we are looking for because in school they had models. As Dr. Dozier said, models that our Indian children have are scarce. They do have some but these are not the ones which the schools like to emphasize.

Another particular learning that we acquired here was in terms of child rearing practices. We could see that what many of the Indian people were telling us was not related to the present situation but rather what had occured years ago and which was kind of an ideal situation but no longer applicable. We knew very well that this didn't occur now. There had been a change of some type, so in talking to them they would say "Well gee, I didn't know we had changed." Well sir, you must have because you're not doing what you just have been saying. And therefore, in talking to them we were able to say, "Well how can we do it?" We can give you an idea of what kind of child rearing practices the school people are looking at. They would say this is kind of faulty, not very good. For instance, this permissive attitude of the parents. There ought to be a little more structure there, have your child do things by numbers, get used to being alive in some of these things like that instead of fighting one another. Well, these things you can work out together with the parent's participation and preparation for what is expected in school.

Another thing I came across was that generally parents weren't quite responsible for their children at all times. They had their reasons. In some families a kind of 'child nurse', an older child in that family who actually taught that child in the absence of the old grandmother who no longer regarded herself as grandmother or grandfather (they like to be teen-agers now), was taking the grandmother place. This gave us an opportunity to identify that child who was taking that responsibility and trying to take over the role of a tutor. These are just a few examples of what is happening. I think they are means by which to get parents to participate as well as members of the family.

I'd like to mention one more idea which we are trying now to introduce through our Far West

Laboratory Program on some of the Indian reservations that we are working with and that is the use of materials in the preschool where we are working. We are trying to encourage the teacher and aides to get materials, books and supplies, which will be available to parents, which the parents can pick out with the help of the teachers or aides or whatever personnel happens to be around and take home and work with the children at home. There are several things that we hope will happen here. First is that we will be getting children participating in the use of instructional materials at home. We know that Indians are averse to doing homework and many schools don't even have homework. They do it right in the classroom really and certainly this is not a good situation for it doesn't provide a complete learning opportunity. We're trying to get the parent involved in the learning process by taking the materials home and helping these children out. In addition, we hope that by beginning this with the pre-school children that the idea will spill over onto the other children who are dealing with more sophisticated material. We're also looking for the assistance of that child tutor while we are doing this. Some families have this child tutor that we are talking about, so we want to develop some kind of training program for them. In addition to all of this, is that it is getting the parents to think more realistically and more deeply about education so they in turn can help the pre-school, they can help us who are gathering data out there to see where we can make some improvements. This is one of the programs that the Far West Laboratory is trying to develop.

These conferences on Indian education remind me of a possibility, what would happen if we brought in Indian traders into a conference with the theme being "Indians as good credit risks?" I imagine that they would say, "Yes, Indians are fine people and we know that they are responsible and we ought to respect them."

But the minute they walk out of the conference and back to their trading posts, what do you think they do?

Well, I hope that this doesn't happen with us.

Speaker: Dr. W. Bruce Welch, Chief, Guidance and Counseling Section, Branch of Pupil Personnel Services, Division of Education, Bureau of Indian Affairs, Washington, D. C.

THE ROLE OF THE PARENT AND COMMUNITY IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

I would like to express my appreciation for the opportunity to give some views concerning the development of early childhood education with community and parent-adult involvement as necessary components for the success of such program operation. First, I would like to point out that our present practices might reflect a quality that has ignored or neglected to use the knowledge that we possess concerning the teaching and learning processes. The causes for this could be many; among them maybe the lack of funds, inadequate staff, and the lack of readiness on the part of society and the educational establishment. Consequently, when the opportunity becomes available for us to make use of this wealth of acquired knowledge we have a tendency to identify the practice as innovation. In reality we are just beginning to catch up with ourselves by applying what we already know about learning to the process of teaching. For instance, we know full well, with all due respect to the recent efforts under the name of Head Start, that children begin to learn as soon as they are born; that parents are the first teachers of children long before they enter school, and further that the total environment has a tremendous amount of affect on

the early development of children. These are not new concepts. When we take into account that these concepts have meaning for educational development and proceed to make this knowledge and information operational in our education programs we are rising to the level of our profession as real educators. We are not developing new concepts and it is educationally dishonest to let our preachments hide our negligence by emphasizing innovation.

The positive gains to be made in educational development through early childhood education by including this phase of the child's development in the total school program are educationally sound and acceptable. It is common practice among people from affluent societal groups to send their children to nursery schools and/or give them private tutors before they enter school. Even in cases of less affluent families where parents have felt that education is important, we have had children to learn to count to ten at the age of two, and to spell Mississippi backward and forward by the time that they are three years of age. The crucial problem found in regular school programs in the past has been that our education programs have failed to consider the values that are inherent in parent follow-through where school experiences are concerned. Now that money has become available for improving the quality of education there is increased interest for improving the quality of services to children at all stages of their development. This has become a new focus for public education and therefore makes it imperative that all variables impinging upon the development of children must have a part in determining when and how these new programs must be directed. Further, it is no longer considered the best education practice to limit the responsibility of the school only to children but must make immediate attempts to bring parents and other lay-people in as co-partners in the education process.

I would like to impress upon us the fact that when we talk about the education of pre-school age children that we are talking about all children who must pass through the American system of education. Consequently, we must think in terms of the goals of American Education which emphasize that each American child must become a worthwhile citizen in terms of his own individual potential as he grows and develops. At this conference we are primarily conncerned with the education of children who happen to be Indians; however, our specific concern must be broader in scope to include more than any one particular group of children. It is our responsibility as planners for the future to see to it that each child will have the opportunity to develop skills that will enable him to compete with other children. If one group of children in American will enter school before six years of age than it is only logical that other groups must have the same opportunity. Children must be educated. Our American system calls for it and are we not all Americans?

We know very well that parents can assist in educating their children but we must be certain that parents understand what we are doing. It can be a fault in our early planning if we do not include them. As children grow and develop through school, elementary, secondary and college, we must of necessity have the support of parents if maximum services are to be rendered through education. However, parents cannot support what they do not know how to support. Therefore, it is incumbent upon us to translate for them, in a language that they can understand, the real function of school. Moreover, they must know what their roles are for helping us to develop programs for all of our children so that the children can become educated as participating and contributing citizens. This also brings into focus a new responsibility for the school: that of providing continuing education programs for the parents and other adults in the community.

Consequently, I think that we need to have a long look at our goals of education in terms of what we are striving to do for people and more specifically for children. Any adult or any institution within a community in which children develop becomes a necessary resource for promoting the best development for these children through sound and meaningful education

programs. If the community is to serve as a resource we must clarify the meaning of or give some type of broader concept to community. What are we talking about when we say community? Are we talking about the neighborhood, the tribe, the city or are we talking about the world which involves total interaction of all people and groups? I would like to advance the concept of the world as our community since this is the arena in which life is actuated or fulfilled. It is also from this frame of reference that we derive our ideas about what life is to be in terms of interpersonal relationships between individuals and among groups. In short, our attitudes are developed which in turn direct behavior as we plan the necessary experiences and activities that make us what we are. Therefore, we are going to have to examine the attitudes of the people who support and contribute to the growth and development of children through education using the goals of American Education as criteria. We must be as certain as we can that our attitude does not make us address ourselves only to those characteristics that make people different; instead we must see those characteristics that make us all people with common goals and aspirations. We limit ourselves if we plan for the educational growth and development of Indian children, Puerto Rican children or Negro children as individual groups. What we must strive for is to make it possible for an individual who comes through our American educational system to become a person who is able to function qualitatively, using the sum total of what he has learned, thereby becoming a profitable and productive cosmopolitan citizen wherever he finds himself.

Our purpose here at this conference is to bring forth all of the information that we have; to capitalize upon all of the resources that are available in communities so that parents and adults will have the opportunity to participate in developing an education program that will have a dynamic affect upon the growth and development of children.

Speaker: Mrs. Stella T. Lee, Education Specialist, Shiprock Agency, Navajo Area Office, Division of Education, Shiprock, New Mexico.

THE ROLE OF THE PARENT AND COMMUNITY IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

(Mrs. Lee first presented her introduction and main points in Navajo.)

I say thank you and hello friends all over the country. Going along with Mr. McKinley when he quoted John Dewey of whom our Indian People know very little, I would like to say that I quote Chief Manulito of the Navajo Tribe who once said, "Education is the ladder, take it my children and learn the white man's language." Now what I said, I'm sure I can say more fluently in Navajo than what I just said in English.

We have today been talking about early comprehensive childhood education. Now translating that would be very hard in the different tongue of the Indian people. What do we mean by the vocabulary that we are all using? Some of you are doctors. Some of you are highly educated. That is wonderful, we want that. But thinking at the grass roots level of our Indian people, we say involvement of Indian people. I think this 'involvement', it's a big term, a big word. What do they know about involvement out on the grass roots of the reservation? We need to come down to their level of talking. Let's get down to what we are saying. What do we mean by kindergarten? What do we mean by pre-school? By Head Start? What do we mean by education? People with whom we are working have very little knowledge of these terms. They say to you people, "you do it. It's your program. You didn't consult us." We hear that day-to-day, over and over. Yes! So as Indian leaders, how many in here are 'ndian leaders? How many in here are of Indian

descent? How many go out to the hogans, to the villages? Very few of us do. And so when we say get the parents involved, naturally we get opposition. Naturally we say why don't parents come to these PTA meetings? What shall we do? Well, we know that the parents will get involved probably if we talk on their level and explain to them what we are trying to do.

We are celebrating our 100th Centennial of the Navajo. I always say, well, a hundred years has past and what do we have to show for it? What is there? Let's re-evaluate our ladder of success of education with our Navajo youngsters. Preschool, kindergarten, even in our grappling sessions I have heard Indian leaders say, 'what does that mean? Is it two things alike? What do we mean, I haven't heard it defined?' Well, I don't know, it's the age level or it's this and that, but if we are going to get the parents to participate, they have to know. We have to prove to them what we mean by education. Education to them is to read and write. There's more to it than to just say education. If parents are going to be responsible for these kindergarten schools, we have to prepare them for it. Preparation as to taking care of the child when he is small, they will say, "Oh, the child is too small. The child can't do it." The child might be six or seven years old and we get that response from some of our parents and they don't know about the physical and the growth development of the child. We take too much for granted about what our Indian people really know. They know their Indian ways. And we always talk over such things as let's learn their culture, let's learn this and that. Sometimes teachers try to teach some of the culture of the Indians and that's fine, but yet the parents want the children to be taught so they know how to converse and talk and speak English and read and get on to a higher level of education.

Now we know that as educators, we begin down at the lower age levels. One hundred years has past in Indian education – why aren't we getting the leaders we want? So I think this comment about Head Start which was interpreted to me by an Indian is important. He said, 'what do you mean by Head Start? Do you start with the head and redo it all the way down?" Well, literally that's what the interpretation says of a Head Start program. Now kindergarten, what do we mean by kindergarten and what will happen? So I know it's going to be a long struggle. We have to educate our Indian parents at grass root levels; we cannot do it from the Washington level. We cannot do it that way. I don't want to step on any toes because we need the money; but don't you agree with me? We would like to have the beautiful kindergarten centers like we have observed over there at Manzanita. I told Mrs. Jessen, "My, this would be wonderful if the dream comes true to have a kindergarten center like this one on the reservations of all Indian people." She assured me and said, "you'll have them." And I thought, sister, you're just promising me a lot of things.

The community role. The community as it was defined might mean several things but here we're talking about the Indian community. Some live in villages, some live on scattered plains, some live on scattered reservations. We need to have roads built in to a lot of these distant places. We are now beginning to do that, which is wonderful, but this should have been done, as I say, a hundred years ago. But the Indian people are not saying, "well, they'll come back to us some day," but that is exactly what we're doing. We're coming back and we're helping them. The community should want the program.

Sometimes we say, "here it is, we have it all packaged for you. You take it." What will they do and say? Oh, they will bounce it back at you and say, "you take it. You know how to do it, you planned it." So there we are. We haven't gotten over the hurdle but yet we keep emphasizing the need for involvement. So as a community, most of our people I'm sure realize that the only way to get ahead in the American society which we call it, is to get an education. As I said before, education to Indians is a big term; it's a broad term. So if we can begin with Head Start with our different Indian people and with parents to participate in these programs we can get the parent's suggestions.

I know on my own reservation people outside, the foreigners as we would call them, say, "Oh, it's too long to interpret. I'd sit there till six or seven o'clock." Well, it is true. But when you are talking two tongues and you have to re-interpret, it takes time. Now, right now, I'm watching the time. I have to be time conscious. But when you get out in the Indian villages on the reservations to talk about the education of children and this pre-school that we are going to put into effect, you have to forget about time. Again I want to emphasize that we have to start off with the grass roots. What's wrong with that? The reason is they don't know. We take too much for granted. How can we help a parent to recognize a child's readiness for kindergarten? You can answer that in a number of ways.

I would like to say that I was very glad to be asked to talk and I know within ten minutes you can't say much. But as Mr. Warren said, what we say here will be just "food for thought," and I am sure that as you go back you will find that the involvement of parents and the community is a long struggle. But with good understanding of the background and what we're trying to do, first tell the people about it and what the results will bring and not how to do it. What it will do will prove to the people that we are not liars, that we are not here just to leave them holding the gap between the kindergarten and Head Start. There should be a continuity in our education. So I think in the long run we will, within the next twenty years, and not a hundred, see this change. The Indian people are ready for change; they welcome it and they are ready to serve as change agents. I think they are more change agents than a lot of us are. A lot of us are not ready for change, but the people are ready. They are just waiting for us to say "here we are now. You come here and let's talk it over." So I'm sure all of you here, some who are doctors and highly educated, we're very proud to have you people working with our Indian people, Indian parents, proving to them that what they bring is also of value to their children's education.

Speaker: Dr. Minnie P. Berson, Coordinator of Early Childhood Education, Elementary and Secondary Education, U.S. Office of Education, Washington, D.C.

I'm at a real disadvantage. I'm the last person on this panel and I think everybody has said many of the things that I had wished to say. I am in full agreement with all of the points that have been made. Therefore, I'm going to try, on the basis of some of the thought food that my colleagues here have given me, to kind of summarize this in terms of what can really be done in a practical way.

I have been a kindergarten and an early childhood practitioner for many years and I can't help but take hold of this marvelous challenge in a very practical way. I, as a non-English speaking child, learned to *read* in the American schools. I'm very happy because when I picked up the *Journal* this morning the headlines said, "BIA Draws Up Guidelines for Indian Operated Schools." Since I have a literal mind, I accepted it exactly in that way. I would like to share with you three paragraphs of what is really a feature story about Mr. Charles Zellers, but what appears to be a real challenge to action:

> The Bureau of Indian Affairs is presently drawing up guidelines for a pilot program which would allow Indian Tribes to operate their own schools.
>
> Under the plan the tribal group would establish a board of education which would set the policy for the programs and the employment of staff in the schools. The BIA would, under contract, provide operational funds to whatever tribal entity has responsibility.

Without this type of involvement, we'll never achieve the full participation of Indian parents and the Indian community in the educational process, said Mr. Zellers.

So let us begin. This is the mechanism, the opening shot, and I'm a great believer that when you make interpretations you do it all in your favor. I hope, therefore, that every Indian parent will exploit this opportunity for parent power, and carry it to its fullest. And I hope that every teacher working with these parents will join in a partnership. OEO has really taught us some pretty neat tricks on how to do this.

Now let us look at kindergartens! This is the child's first step outside of the home, officially. Children have been to Head Start; parents have been to Head Start; and here we are about to begin formal schooling. A kindergarten for Indian children can be the first step in the school initiated by Indian parents suggested in Mr. Zeller's statements. This can be a new education "enterprise"—a statement I am taking from Dewey—also from Mr. McKinley.

I took another expression from Mr. Dewey, "Education is a human transaction." It is also a partnership between the people who care most about the child. These people are his parents and the people who have chosen to be teachers. What does this mean? How do we start the enterprise? We certainly do not hand parents a package. We put them on an advisory board. We enable them to work with policy makers. They join the power structure. We plan. We learn. They have much to offer us for no one knows better than a parent what he really wants for his child. We, who are the teachers, are the servants of parents, the partners of parents; and all of us together have to settle down and figure out what it is that these children really need in a kindergarten. Parents have to be in on every phase of it. Who knows better how a child gets through his day? Who knows better what a child already knows? Who knows better what he would like his child to learn? This is how we start.

People learn from people, and people learn three very important things from people. They learn how to live. They learn how to love. And they learn how to learn. And this is what life is all about. It should happen when the child opens that school door and the parent comes with him.

There is a new piece of legislation, The Education Professions Development Act. In this act there are all kinds of opportunities for educational personnel to receive training. Is there any person who would challenge the idea that parents are educational personnel and that they have every right to receive the kind of training that will enable them to work with teachers in the classrooms of their communities?

This is the beginning. It will take all kinds of processes. It will take organization. It will take policies. It will take partnerships. It will take planning. It will take regulation. But there are other ways that you will have too.

Each parent has a right before his child is formally installed in school to talk privately with the teacher and other personnel in order that that child comes to school as a familiar person whose personality and biography are already part of that school environment. It is also important that the people who are in ancillary services—the nurse, physician, psychologist and others—know the child. We are looking at every precious piece of him, his physical development, his social skills, his behavior as a learner and a grower. And all of the experts, all of the consultants, all of the people who are aiding the school need to work directly with the parents and serve the parents in the way that these parents feel they want to be served. This means that all of us have to take a look at ourselves. We cannot be teachers in the way we were taught. We cannot function as social workers necessarily the way we were taught. We cannot send home written notes and ultimatums.

There is also an obligation for parents to have the kind of an organization through the school which permits them an extended education or a second education through their children. When our children learn, we, as parents and teachers, should take a second look at ourselves. This new

look is a new educational opportunity. Parents have a right to learn new skills for themselves and receive more knowledge about children in order to plan ahead for their children. The five-year-old is charming and precious, but I think the way we do the job with him is very important in terms of the adolescent and the adult that he will eventually become.

The parent has a right to know about the content in the school program and to study it along with the child to really examine the relevance. We have an awful lot of 'junk' in our educational curricula, and I think parents are pretty smart about telling us the kind of things that children learn in school and what they forget very readily. The community must also be involved and here everybody is: all of the institutions, all of the agencies, all of the people, and it is very, very important that all of them have a part in education.

A kindergarten is a beginning but we have next steps to consider. If this is really going to be the first step in a new kind of school, a school in which parents have a voice, should we really talk about first grade after kindergarten? I hope not. When the good Lord invented people, he could not be bothered with the petty business of figuring out grades 1 through 12. This was man-made and I think it was not in the best interests of children. This is an opportunity to abolish and demolish the lock steps in education. First grade, second grade, what does it all mean? You parents have a right to decide with your teacher that a child should be permitted to live in school without the threats of failing a grade.

What is the kindergarten classroom like? Again, we now accept the idea that a classroom is more than a teacher and children. It is all kinds of people. Here is an opportunity to tailor to the children instead of making the child fit the classroom. Parents need a right to work with the school and the learning content for the child. This is what makes education relevant and vital.

In closing I would like to say that we are all pretty much the sum of what we have lived. I look back upon my own experiences as a mother. I have two sons in their twenties; I have a daughter who is about to leave my nest and go to college. And when I think back I wonder. Did all of these wonderful things happen to me? You forget the frustrations. You remember the joys and the delights, and this is the way teachers feel too. They look back at all of the children that they knew and they say, "Did all this happen to me? Wasn't I privileged to be allowed to learn all these marvelous things about people."

All of us have heard and many have intimately known the poor practices of the past in the educational environments of Indian children. Let us use this new opportunity to start a new kind of Indian school, a wonderful kind of a school, and let a fine kindergarten for each Indian child be the first stem of that school with parents and teachers as partners.

Questions and Answers presented to the panel on The Role of the Parent and Community in a Comprehensive Early Childhood Education Program:

Mr. Warren: Our objective was to offer "food for thought." One of the most important elements of the thought process may be your reaction to what's been said. I'm going to start out by asking a question of Stella Lee. Stella made many statements about the need to do more than just use the word "education" when talking to a group of people.

Q. Stella, did you mean that the most important factor in initiating programs is the need to communicate very carefully with anyone who is likely to be involved? (Mr. Warren)

A. Yes, communication is what I was trying to bring out there, and that is my reason for using the Navajo language for greeting the audience. I realize that some of you probably realized what I mean, but others didn't know. That is the difficulty one gets into when trying to get across to our Indian parents—effective communication. (Stella Lee)

S. I think this is a very important point and one quite likely to be overlooked, and sometimes innocently. Some of us can look back over a period of years and find living proof of this need when initiating a new program. It's quite easy to say, "of course we are going to go along with this idea, it's good, it has always been good, it's worked everywhere else. I don't need to take this one step of communicating or explaining adequately to all the people likely to be involved in the new program."

Q. It now seems rather generally agreed that federally funded programs must involve parents. I hope it is a fair question which I pose when I wonder if some of the attention given to involving parents in formal and semi-formal education programs might not as well be given to a public relations program or a continuing adult education program, or perhaps more reasonably to a program in which there is some reciprocation here in order that the teachers and school administrators might understand more about the people in the homes from which the children come. Perhaps we should ask the homes to involve the teachers and administrators in the educational process that takes place there. It is somewhat inconceivable to me that the people who are on the cutting edges of education and parents can really arrive at any consensus in any school. And I guess what I'm really worried about is that there are some things which parents know best and there are some things which teachers know best. I'm worried that some of this involvement might be on a very superficial level rather than allowing parents to give some basic foundational directions to education. (Mr. Smith)

A. Let me start by saying that I think you are right. Much involvement is superficial in the beginning. Often there is more form than substance to it. You may recall that in outlining the parts of the Head Start policy I said that one of the rules was that staff did spend time in homes doing exactly what I think you are talking about—working at the foundation levels with parents. Another thing that is a part of the Head Start rules is providing education for parents, adult education if you will. Now, those are things that ought to be going on. I'm not so naive as to believe they do go on in every Head Start program, but they are objectives, they are goals that at least we think are important and we try to think that you think they are important too. I had some doubts in my own mind that parents know best or that teachers know best. I think it is like a jigsaw puzzle in that both of them have got some of the pieces that go to make up that jigsaw puzzle. The point is, it seems to me, you really can't get a good answer until you've got all of the pieces in front of you. You can't get the picture of the child and you can't lay out a plan until you put the inputs of both sets of people together. I would say that in some of the programs where I have seen parent groups in action, they ranged from very dull pedestrian, not very significant kinds of activities to some absolutely brilliant people who, in ways that I don't understand, have developed a depth of understanding and

perception and ideas that have been buried for years. And that is what makes me almost want to say that this is a human development program; it's not just a child development program. So I agree with you that you are going to get all levels from the outside and some of it really isn't going to be very good, but if you awaken a few geniuses, if you bring out a lot of average people, that's a very good beginning. (Mr. Sugarman)

S. I'd like to add a little bit to this. It's been good old nursery practice and part of the training of nursery school teachers to really be deeply involved with parents. I think a good nursery school teacher wouldn't be worth her salt if she did not do this; also, if she did not have a parent program, be it education, be it multi-facet. Unfortunately, the nursery school group or the very early childhood group, or maybe fortunately, this group has been really outside of the establishment in nursery schools, private schools, in child development centers and there has been a great deal of practice in this area. Our public school teachers were not prepared this way. I would die each year when it came time for parent-teacher conferences. These teachers were really stage-struck. They would say, "What do I say to a parent? How do I talk to him? " I think we realize now that parents like to talk to us and that the more you do this, the better you become as a person who communicates with parents. And we also know certainly in any school where the parents have a voice, there is support for the education. We get back again to Mr. Sugarman's statement, no, none of us has the answers. Certainly this is why we need insightful people, why we need a multi-discipline program because there is a time when the pediatrician can give us both insight, the time when the psychologist or the social worker may. Now I go back again to the "Education Professional Development Act" because here we're involving artisans, we are involving people from the community. We are saying to housewives, "you learn something about children, then come on in." This is part of this whole business of a community of people, including parents. (Dr. Berson)

S. I want to address myself to this question. I live in an area that is largely composed of university area people, so occasionally I drag myself to a PTA meeting because I want to live up to my own preachings of parent involvement. And each time we go we get a lecture about getting parent involvement. It seems like they have the same problem, but here at least they had grown up with the idea that they are part of the school; in other words, it's a democracy and you participate because it's expected. It's part of your training, but when you go into an Indian community, they've never had this. They have never participated in this manner before; it's all strange to them. So you have this added problem and I think it poses a real difficulty. So when it does come, as Mr. Sugarman said, it's on the superficial level. In fact, as I go around, I find that unless you have a few dedicated people who are willing to put in the extra hours and the extra devotion to it, all of this falls flat. It's a very difficult thing to do. Once it gets its footing, then you see progress. Initially, I see the odds against meeting success very great.

S. I sense that Mrs. Lee was cautioning us too, about tempo, about speed. One of the most wonderful teachers I've ever known was Mrs. Mack in a one-room school. She'd invite parents in to square dance, but in the middle of an evening when they might get a little winded, a little weary of square dancing, they began to talk about something. One objective that they had was to put some paint on this beat up old school. They made a decision that somehow or other they would raise forty-eight dollars and paint that school. Now Mrs. Mack was ecstatic because they had made one decision that evening. Just one, and it was a very important one. They painted that school; they put a copper colored roof on it to match the old Georgia clay; and they put blue shutters on it. And they were so proud of that school, not anybody would even put a fingerprint on that school. But the point I want to make is that she was pleased,

delighted, satisfied, overjoyed because in the evening they made one decision, not seventy-five and neither did they talk pedagese all that evening. They talked about human things of human interest to them. Now the interesting thing was that Mrs. Mack got forty-eight stainless steel knives, spoons, and forks, and gradually got a school lunch going. Her children gradually got ruddy cheeks; they gradually got more energy for all kinds of things. And then next door a chapel was built. And all of this came because Mrs. Mack had enormous patience and tremendous understanding of how people in a community do work when they take things into their own hands. (Dr. Keliher)

Q. Dr. Berson made the statement that Indian Education has been a dull knife. On what do you base this? (Mr. Williams)

A. On what the Indians tell us, and what many people have observed with great pain and anguish. Would you elaborate please? My grandmother attended an Indian school and graduated; my mother attended an Indian school and took two years post-high school and received a very fine education as I see it. There aren't very many people my grandmother's age in South Dakota that have a high school education. (Mr. Williams)

A. Well, were you here yesterday when Dr. Dozier spoke? I think he gave us some very terrible statistics about what happens to Indian children; the kind of damage that gets done, and I think that that was pretty sufficient. Recently Robert Kennedy made some tours and came back with some stories. I really feel that this is pretty much public information. I have heard some people at this conference give some pretty vital descriptions about their experiences in Indian schools. Certainly your grandmother and your mother were very lucky people. We're not saying that there are not dedicated wonderful people, but I think it's pretty artificial for a child of age six to go to a boarding school. I think it's pretty painful. I think that just by being around here and listening to what people tell us gives us a pretty authentic picture. I don't think I am over-painting it! (Dr. Berson)

Q. I'd like to say this much that we do know what our needs are and our problems. We come here to talk about these needs but in order to distribute our ideas in education, in communications with parent teachers and the students, I think we need to first evaluate many things and then come together and bring up the word "HOW" are we going to do this? We know what we are after, we know the problems. Our problem is in giving out ideas to people that do not know or to whom might gain from these ideas. I would like to have some ideas on HOW we might go forward with programs such as this. (Mr. Singer)

A. Mr. Singer raises a good question and the agenda provides for it. If you will refer to the agenda, the very last section of the meeting on Thursday is devoted entirely to "next steps"—the "HOW" element of the program. (Mr. Warren)

Our purpose then this afternoon has been to present ideas that might be called "food for thought." We hope that our effort proves to be of value as you continue your thinking and planning for more mature levels of program development.

THURSDAY, MARCH 7, 1968

MORNING SESSION

Chairman: Tom Hopkins.

I was asked to say a few words this morning before turning the meeting over to the people listed on the program. When we started planning for this Early Childhood Education Conference, when it came to my expertise and knowledge of this, you could put it on the head of a pin. So in designing the whole thing and providing the very strong group of consultants, the very well-organized program that relates so well, one part to the other, I relied at times almost totally on Mrs. Jessen to keep us on the track and to keep things going. If you have experienced in this conference a smoothly working operation that is intellectually stimulating and practically oriented, then you must give credit where credit is due, and in this case I think it goes to Mariana. If Mariana will come up here, I would like to decorate her for the day with these flowers. I will have to ask someone here to pin because I'm all thumbs. (Mariana: "you've got to do it.") (Dr. Keliher: "a learning experience!)

Now that I think she is properly adorned and affectionately treated and held in professional esteem, we can go on with the morning program.

Chairman: **Miss Elizabeth Liddell, Assistant to the Commissioner, Bureau of Indian Affairs, Washington, D. C.**

Mariana Jessen has powers and Dr. Keliher and I are subsequentive people, I don't know about that Tom, if that's an introduction. (Dr. Keliher: "My doctor tells me that too.")

Dr. Keliher received her Ph.D. from Columbia at the age of twenty-seven and she said that she had no idea what she was doing then. I think as many of you know already and as others of us will find out in listening to her this morning, she has certainly learned since then. She has been a professor of Education at New York University for twenty-five years; is presently in Education at Wheelock College in Boston; in addition, she is a consultant to the Office of Education and to the Office of Economic Opportunity both in their parent and child centers and in Head Start, and a consultant to the Regional Laboratories. She has the honor of being the first Distinguished Professor in New Jersey and last summer the entire Head Start staff from the Virgin Islands was brought to Wheelock College to be trained under her direction. The Wheelock staff has, since then during the year, visited the Virgin Islands periodically to maintain that training. I think that was very cleverly schemed.

Dr. Keliher is the originator of the entire workshop approach to education at New York University and as you've probably seen, many of the materials that are displayed in the gallery were prepared by her—things she has written. She believes that teachers must get right in and do what they will be doing with children to be effective and to learn what teaching is all about. She will be wrapping up what has been taking place the last several days as well as giving her own views on education and young children. Dr. Keliher.

CURRICULUM IN A COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

Speaker: Dr. Alice Keliher, Professor, Wheelock College, Boston, Massachusetts.

A friend of mine told about a man who used to call the telephone operator in his small factory town about 11:00 o'clock every morning to get the correct time. This was a telephone operator who was friendly and had good human relations so she was always very gracious about giving the correct time. But also she was a person whose curiosity had not been killed. So eventually she said to him, "I don't mind telling you the correct time every morning, in fact I enjoy hearing from you, but I'd like to know why you ask for it every morning?" "Well," he said, "my job is to blow the factory whistle at noon every day and I want to be sure and have it right." She said, "my heavens, I've been setting my clock by your whistle for years!"

The reason I'm starting with that is that my responsibility this morning is to think with you about curriculum. I'm afraid that in many cases we've been building curriculum this way. At 11:00 one curriculum director calls another and says what do you have in yours and at 12:00 the other one says what do you have in yours? In this way many a curriculum has been built. It hasn't worked because it hasn't been built by the people who have to carry it out. I am a great believer that curriculum is on the two feet of the teachers, the parents and the children who are going to be operating it. In my 45 years of experience I have served with many a curriculum committee and I strongly believe that once it's in print you'd better throw it away. The great virtue of it is the work that goes in to putting it into print; the struggle to think it through; the struggle to decide what are the important things; the struggle to get numerous illustrations of what can be done. It is in that process of working together that curricula gets made. Then, if its really in the muscle of the people who are going to carry it out, you can be pretty sure that the curriculum is going to develop, it's going to be workable and it's going to be carried out.

Now, let's start with Dr. Dozier's challenge to us about people, and let's say that any curriculum is people. Maybe the teacher is the orchestrator, the symphony leader or the orchestrator of whom the mother, the father, the uncles and aunts, the grandparents, are some of the players. One of the nicest programs in OEO is still small but it is bringing grandparents in to work with retarded children, neglected children and abandoned children. Many a grandparent has thrown bottles of pills away and said, "I don't need the pills anymore, I have a child to take care of." Let's not forget how much wisdom, how much experience, how much folklore, how much of the heritage of the culture is in the grandparents. So this teacher/orchestrator is going to find out where in her community the grandparents are who have a great contribution to make and see to it that they have an opportunity to make it—also the older siblings.

One of the rarest kindergarten teachers I've seen worked with me in Hartford, Connecticut. She would take children in the kindergarten grade on through the first grade. For two years she had the same children. Then she'd take another kindergarten on through first grade. I remember in the spring of one kindergarten year, her children planted tobacco. It was a tobacco growing state and the children decided to plant tobacco in the spring. They came back in the first grade in

the fall and harvested their tobacco. But who taught them how to hang it in the tobacco barn they built? An older brother who had worked the summer before in the tobacco fields! The six year old whose brother came and told them how to harvest the tobacco, now to thread it and how to hang it in their barn was mighty proud. You should have seen the barn! The hinges were as big as the barn itself for the side of the barn had to open in order to let the air through. But who cared about that? It was a barn and it worked. The tobacco had to dry for six weeks. Each day had to be marked off on the calendar, when would it be six weeks? It's not yet today. But the day came and what do you suppose Mr. Freeman, the wonderful principal, did? He went in and smoked his pipe! And then they got virtuous and moral and made little packets of tobacco to hang in the closet to keep the moths away. The point I want to make is that it was the older brother who was brought in by this sensitive teacher. She had asked the children if there was somebody who knew which tobacco leaves to pick, how to thread them on the string, how to hang them in the barn, and if was an older brother.

I remember another case where a piece of petrified wood was brought in and the five year old said, "my brother can tell us about that." Again there was this tremendous pride and great sense of ego.

Mr. McKinley, I thought, gave us such a wonderful view of how the community members can participate not only in an on-going school but the actual building and making of a school. The tribal leaders who have so much to give, also can be the story tellers. I think one of the tragedies of today where such pressure is being put on children to read at ten months or eighteen months or three or four years is that we are losing all the beauty, the richness and the charm of their real heritage, the spoken story, the tales that keep the past alive.

Who are the people tied into this orchestrator's team? The co-teacher, not the teacher and the aides, the co-teacher. I saw high school youngsters recently who were co-teachers in kindergarten and first grade. I heard a first grade teacher, an excellent orchestrator, who was able to tell me that a school girl had made a connection with a child that she, herself, had not been able to reach. Now when the leader can say someone else can do this better than I, because there is a rapport that exists between the child and this person that I don't have, this is a good leader. We heard, didn't we, that the good leader is when the people say, "we did this ourselves." Now it may be the high school boys, we need the high school boys. In Hawaii in the Head Start program they are using many high school boys to come in and be with the children, play with the children, enjoy sports with the children, and so on. We need to keep the male figure in the picture.

There are the people the teacher will bring in, too, who are a day-at-a-time contributors. The mother who cooks a special dish and whose self-image becomes much better because she has contributed this special dish and helped the children to cook it. The artist, who knows how to work in clay and can shape clay to the image of what he has in his mind, can work with children and let them get the glorious feeling of having created. If any of you have seen the beautiful film, "The Quiet One," you've seen a child whose memory was restored as he worked in clay, as his hands manipulated this plastic material, this wonderful feeling that he had power over the material.

There have been wonderful schools where children have gone out in groups to see the cobbler at work, to see him making the shoes, to see weaving going on, and then come back and see how they can participate in the making of fabrics, and the use of colors, and the weaving of tapestry. Then there are the historians. I just learned of a very interesting experience going on in Chicago in the west side in a deeply deprived neighborhood where grandparents have been recruited to go to the neighboring elementary schools and tell the history of their background. They happen to

be Negro and they are doing a thorough-going job of teaching elementary children Negro history. The grandparents have become so interested that they have created their own African costumes of rich colors and lovely flowing materials. Those grandparents are no longer restless; they are no longer angry. Now these grandparents have enough of a place in the world for themselves that they aren't going to say negative discouraging things to the young children.

Then there's cooking for special events, special holidays, bringing the parents in to help with that, or taking the cooking to some of the ovens I see around here—going to a child's home. I remember when a group of kindergarteners and first graders came to bake a cake in my oven because they didn't have an oven in school. That didn't stop them. They could just as well hike to my oven with all their materials. Neighbors become part of the team too.

Now if we're going to have all this array of adults participating in the five year old's growing and learning experiences, this orchestrator has to have rehearsals. I managed to get upstairs the other night in time to hear our beloved Rubenstein play his favorite concerto. How many of you heard him play it? Wasn't it beautiful and wasn't his own expression beautiful? How much he, himself, loved that concerto. Well you knew there had been rehearsals. Now in the same way, we must allow time; we must dignify the rehearsal part of this task too. The high school boy needs to know that he is going to attach himself to, and see what he can do to keep a certain non-talking little boy talking because he's a boy and there can be a closer identity. So as the member of the team, he has his rehearsal in this meeting when the whole group plays together. And the mother is in this team because now we're going to follow the suggestion Dr. Nimmicht made of sending things home. If it is a home where there are not play things, where there are not constructive things to do, perhaps the first jigsaw puzzle is something a child would love to take home and share with his siblings. So the mother needs to be in this rehearsal too, to learn why a jigsaw puzzle makes sense. Wasn't it Nimmicht who talked about the self-correcting material? This is one of them. The child knows when he has gotten it right. He doesn't have to be given a cookie or an M&M candy to show that he's right.

This cooperative planning that the team does that I'm calling rehearsals, will produce a more consistent environment for a child. We all know how difficult it is for a child who, for the very same piece of behavior is swatted by one adult and praised by another. I am emphasizing the need for time for rehearsal by the team which is so important. This is why I would beg you to use all the influence you have to make your kindergarten program a one group to one teacher, not morning and afternoon groups, and groups no larger than 25 children, please. If this concept of the orchestra is used, with each adult playing his role, and the children playing their role, then there must be time in this person's paid day, if you will, for the rehearsal; for the kind of planning that gives the whole program dignity, that gives it consistency in the handling of the children.

What about the place where these kindergarten's can go? Oh I know that you people are creative enough to shake loose from the idea that it has to have four walls in a square. Dr. Wetzel talked about a series of settings in a classroom. I used to talk to my students about corners; an art corner, a workshop corner, a dress-up dramatic play corner, and then the students would say, how many corners do you think a room has? Well I think "settings" are better but you know while I was in Florida I saw a room that would do for my idea of corners. It was an octagonal room, it had eight corners! Let's talk about settings. The outdoors in many climates is a glorious setting. One of the loveliest things that I have seen was in a Head Start experience when the children had finished lunch and they were going to have a storytime. There were four or five children in each story group so they could get close enough to see the pictures in the book and talk about the story as it went on. They sat under huge trees. One child was standing looking over

the shoulder of the adult and another one had his arm just loosely draped across her shoulders—many of these were co-teachers or parents who had come in to help. It was so good to see how the outdoors became an extension of school.

What I like to see is taking the program outdoors. The program. I was in a situation where a kindergarten room had been borrowed, and fortunately that kindergarten teacher was about to retire. She was so possessive of her room that these poor Head Start teachers who had the room in the afternoon for a special program were scared to death. They were scared to use anything. It happened to be a carpeted room. If they should drip a bit of paint or drop a little piece of clay or dough on that carpet, the world would end. But there was a door opening out onto a kind of brick patio and, of course, I said, "just haul one of these tables out on the patio, take your water and your fingerpaint and your clay and your dough out there," and then if it's spilled it wouldn't hurt the kindergarten teacher who was so disturbed about keeping her carpet pure. Well, the outdoors provided a great deal of freedom. I saw children outdoors with little paper cups of water with soap in them and with a straw blowing the most beautiful iridescent bubbles. And when those bubbles dropped on the grass they also weren't hurting any custodian's feelings.

I hope too that some of your kindergartens, and I do hope they will be combined first grades and second grades as you move along, will be in houses that resemble the homes. In Connecticut years ago when a new superintendent came in, he discovered that the Board of Education owned the oldest house in the community. It had been built in pre-revolutionary times; built with wooden nails; and it was an historic building. This was WPA days when there were some funds and some workers available. They restored the second story of this lovely old house so that forever after, children could see how this was constructed. Where the joints came in the corners they covered them with glass so children could see how the joints were built with wooden nails. Then what do you think he converted the downstairs into? A beautiful kindergarten. Those children didn't have a traumatic experience moving from home to kindergarten because the kindergarten was a home. I know that as you design your kindergartens, you're going to make them homelike, and carry on a good many of the activities in the home. I've already mentioned using the neighbors' ovens and their homes. Children can be invited into grandparents' homes to hear stories.

This same kindergarten teacher I told you about who taught the same children two years just took the children everywhere. Almost everytime I turned around I would see her leading her group of children off on a trip. If they had to buy something at the hardware store, they all went to pick out what they needed, figure out how much it cost and etc. They went to visit a child who had hurt his leg and the mother gave them a big sack of apples to take back to school. When they got back to school they had all these apples and, of course, the dreariest thing they could do was just eat them then and there. They had no challenge! Or the next dreariest thing, each one could take an apple home. That had no challenge either! So they decided to make apple jelly. Everyone of them brought a jelly glass (and I didn't know that there were that many different sizes and shapes and forms of jelly glasses). They brought their sugar, they made their jelly, and then paraffined it. Then they were ready to copy in print "Apple Jelly", and put the label on the glass (and that was in every shape and size you can imagine). So then they could take this home for a present for mother, couldn't they? Oh, no! This now meant we'll sell them. If you're going to sell them, you have to have a store. The orange crates came in, the store was built. A boy brought his express wagon so they could deliver. So then they had the money. What do you do with money? Well, they had longed for a canary bird. This meant all of them going to the pet store and all of them listening to all of the canary birds. Theirs had to be the best singer in that store. After all, look at all this long series of experiences to get this money. So they went twice to listen to the birds to be sure they got the best singer in the store. In the meantime, they had to

build a cage because a normal canary bird cage would never do for them. They found an old table; they went to the hardware store and got the proper size netting to put around it; they put in the proper branch that the bird would like to hop on; they did spool knitting to make a swing for the bird so that it would have lots of color in it. Then came the great day when they brought that bird back. Now all 300 children in that school knew that this was the day the bird was coming. There was a kind of hush all over the building. And all day long they held open house so that one group after another could come and observe this bird they had bought. The very sophisticated eight year olds came in and said, "if we got a female bird, could she come and live with your bird?" They made chocolate chip cookies and sold them to get the female bird. After one failure when the eggs didn't hatch, we had what you'd call a clinic session to find out what was wrong. An old friend of mine had had canary raising cooperatives so I called him and I said, "we need an expert and would you come?" He came. Both groups of children sat on the floor around the cage. He led them through each step they had taken in attempting to raise the babies. Then they had to come to the conclusion that the eggs might not be fertile and the only way they would know was to make a decision that was mighty difficult to make—break an egg and see. And they did. Well that brought up some more discussion and eventually they took that male bird back and got another male bird and the next thing you know, they had baby birds.

But what is the story I'm telling you? I'm telling of a kindergarten teacher who used every experience to involve those children, involve them in thinking, involve them in reasoning. I hear a lot of people say today, if you put them in front of a talking typewriter they are going to learn. What are they going to learn? C A T, and the typewriter is going to say cat. Most adults can say CAT to a child and say it with a human voice and not a mechanical voice. But how rich a program is it when you hit a couple of keys with your finger nails that have all been painted different colors? How much learning is in that as compared to the apple, to the apple jelly, to the store, to the selling, to the getting of the money, to the going to the pet store, to the getting a canary, and the raising the birds? Where is the reasoning, where is the thinking, where is the cognitive learning in these children? I'm now betraying my position on the curriculum and I mean to. It is that the rich experience which involves the children and their parents and their brothers and their sisters is what brings rich cognitive learning.

What kind of a day would you see if you came into a kindergarten in my school? I'd do it this way and you'd do it another. You people from Alaska are certainly not going to use the content that you in Arizona use if you take advantage of what is in your local community and use all the materials. I would start my day with a work-play time. I like a child to come into a place that he feels is his own and go to a piece of work that maybe he's even dreamed about the night before. Maybe he thought, "I'll paint that picture tomorrow morning." And so he goes to the easel first thing and he's involved in his painting. Don't pry too much into what a child is saying in his art expression. He may simply want to experiment with color. Some other child is going to go to the blocks; some other child is going to go to the dress-up corner, (and old lace curtains are always beautiful wedding veils). We heard yesterday too, from Mr. McKinley, of how we observe the children in their dress-up things.

After this time there would be cleaning up because we want to give the children some responsibility. They are capable to putting the blocks away and setting things in order, then we come together and talk. Maybe somebody has done something he wants to tell about; it may be something that has happened at home he wants to tell about. In my first grade several years ago, we followed the pregnancy of one mother practically for nine months. I thought she had told her child a little early, but we followed it through. It came to the point where he told us he was now helping to choose out of his infant clothes what the new baby would have including a cap his

grandmother had crocheted for him. At conversation time they may tell you anything and they should. We didn't edit it either as we were told by Dr. Nunnicht because we may get in trouble. There was a little kindergarten boy over in the blocks playing with the trucks that had been mixed with the blocks and swearing bloody murder. The young teacher went over to him and said, Jimmy what does all that mean; "Why he said, "the damn car won't start!" Well, she stopped right there because she knew where he heard that. This is what Dr. Nunnicht has warned us about.

I would want them to go, I think, next to music and dance. I would beg this team of adults who are working with young children not to share with them something that they don't like themselves. If you don't like music yourself, let somebody else do music; if you don't like poetry, let somebody else do poetry. There's no harm in that, we can't do it all. But music is an international language. Music doesn't need words always though it's nice to have words accompany it. Music is one language that everyone can share; and the dance that goes with music, the dance that goes with rhythm, the dance that goes with simple productions. I was so interested that the Hartford children did want a canary bird because in my own first grade we had a canary bird and my mother used to tease me that it spent three years in the first grade. A kept-back canary. Well, we had a rhythm band and we would do dadadeedum on the drums and with the triangle, deedee; and then the canary invariably would start to sing. We thought we were just the greatest when we'd do the Blue Danube Waltz to the accompaniment of the canary bird.

Now these are experiences we must not take away from our young children. When are they going to get them if they don't get them at this stage of life before things begin to close in on them?

Then, of course, after that I'd want a good lunch time, this is essential. We now have incontrovertible proof that diet affects intelligence. We know it affects energy, there's no question about that. And Mrs. Mackland mentioned yesterday that once she got lunches into her school up the mountain, those children were different children, there's no question about it. They were capable of so much more. Some people are going to tell you kindergartens don't have lunch. Well, yours will and be sure they do. I think all kindergartens in this country ought to be very careful to see that children are properly fed.

After lunch time, I would have rest time. I know that five-year-olds and those going on six don't always want sleep but they need rest, and we ought to make it possible for them to have at least a short nap or a quiet time lying down. This leads into a storytime. Use the rich beautiful literature that will come from your own native grandparents, from your tribal leaders. It will mix with many of these beautiful new books that are being published for children. Children love the stories and they love the sequences. They tell us that one of the things that affects later learning is that children don't know how to follow sequences. A beloved story that has sequences, like the story of the birthday present for mother and finally at the very end the child is told he can give his mother a bear hug, has a sequence as the child goes from animal to animal to find out what birthday present to give mother.

Now what we have, and I hope all of you will get the Equipment and Supplies Bulletin that the Association for Childhood Education put out. It has a magnificent list of what ought to be there for a child to use to explore with his five senses. I would certainly have in that work-play time a work bench and tools. I would want older brothers and the fathers and the grandfathers in to work with the children to help them learn to use tools. That's one thing we can have that is boyish. We certainly want blocks, we want easels and paint, and we want loads of different kinds of paper. As I saw the books the other day that the Marie Hughes group brought, I was reminded of a friend of mine who always had the children make a lot of blank books of different sizes. They were kept on an available shelf and each one was an invitation to make your own book. If

on that particular day you felt like a big book, you took a big book. Now I couldn't help but think of that as we saw those books the other day and heard about the marvelous language development that came as the children created their own books. We have to have fingerpaint; we have to have clay; puzzles; water with all kinds of measuring implements; all kinds of science items. We heard about magnets and copper nails the other day—a science table with different kinds of magnets. They love a scale, the old fashioned drugstore scale where they can put a weight on one side and then try all different kinds of things to see what will balance that weight. They love pulleys and other 10c store items, and batteries and lights and bells and seeds and sod and living creatures. Not everybody can have a canary bird but there are all kinds of living creatures that can be brought in or can be kept out of doors. (One of our friends here has seven new puppies; what a nice experience to go and see the seven new puppies.)

Also, they need housekeeping items and include the native housekeeping items and then maybe add a few 10c store items. And all those dress-up clothes, i.e., hats. Have a fireman's hat and policeman's hat and some other kind of hat for the boys so that when you walk in as a visitor, you know these children aren't going to stop what they are doing and say, "good morning Mr. Thistleberry"; but a fellow with a firemen's hat on may come to the door and greet you and take you in and make you a part of what's going on which is the way strangers ought to be welcomed.

Conversation, conversation, I'm not an expert on linguistics so I have to jump over that but I have seen little children go through a session of rapid fire drill, "my name is Pedro, my name is Pedro, my name is Pedro, my father's name is Pedro." I don't understand the rapid drill methods so all I can say is that deep down in my feelings I reject this method of teaching language. There is much opportunity for language in all the things I've been talking about. Here's the magnet that will pick up some things and won't pick up others. If the orchestra team in its rehearsals says, "we will talk with the children, we will ask them questions, we will draw out what they are thinking about," it seems to me that language comes then in content of meaning, and not in a drill approach.

In helping the children to classify, I saw a Head Start teacher recently working with them trying to see if they could classify things to eat, things to play with, and animals. And this little fellow came up and put the elephant in the right place under animals. If she had stopped right there she'd have been fooled. She said to him, "how did you happen to put the elephant there," hoping he'd say the elephant is an animal and therefore that's where I classified him. He said, "because I wanted to!" Now he still may have known why, but children can fool us too if we don't explore with them.

Well, my time is about out. I'm going to have to leave the doctor, the nurse, and the social worker out but you've had this lovely doctor, a wonderful social worker and you know that this social worker is going to have to become an arm of this orchestrating teacher. The teacher has to become an arm of the social worker who is trying to rebuild a home so that the child will be able to maintain the dignity that your kindergartens are going to give him.

What have we done in this kind of a program? We've kept the extended family. And, Dr. Doerer don't ever let us forget that we have to keep the extended family and make it the orchestra group that is going to work with these children. We've certainly enhanced the child's self-image with all these varieties of experiences, he surely has found successes and we haven't had to give him M&M candies and cookies which some of these other schemes do. He's gotten the reward of the splash of color, and the feel of clay, and the presence of the thing he's made and the warm approval of appreciation of this extended family because of the things that he is doing. He's had much use of language, he's had the development of concepts, he's learned more about time, he's learned more about classifying, he's learned a great deal about measurement, he's

learned a great deal about causes. He's had challenges to his thinking, he's learned something about planning, he's learned how to check results. He's solved problems on his own level. He's had the development of sensory sensitivity. With this extended family team he has learned to see more, he hears more. He hears more that's worth hearing, doesn't he? He has tasted, he has touched, he has listened, he has become a more awakened human being because he has had the opportunity to open his senses.

I want to close with Mrs. Lee's caution: Why do we have to hurry? We're all living longer. Can't we take some of that time that's being added to the end of a child's life and give him a little more time at the beginning?

Chairman: Mr. Robert E. Hall, Chief, Branch of Pupil Personnel Services, Division of Education, Bureau of Indian Affairs, Washington, D. C.

I'm Bob Hall and I have the privilege of introducing to you the gentleman who's going to be Mr. Answer Man for the session, Tom Hopkins. Practically all of you know Tom. I asked him for a vita to aid me in his introduction and he gave me a piece of paper about as big as a match box. He got his Bachelor's Degree in Texas a long time ago; he got a Master's Degree in Texas a long time ago, and he's been with BIA for thirteen years. I really don't think this is too adequate for introducing Tom. I've known him now for a little over nine months and I've found him quite an exciting individual to work with in the central office. He gets a new idea about every minute on the minute and he causes these ideas to become fruitful. He's a knowledgeable individual not only in terms of BIA, the years that he has spent in Alaska and Utah among others; the most important is he is knowledgeable about children and their needs, how to go about fulfilling these needs, and I think he is a very good coordinator too. Maybe the best way to explain his ability to coordinate is this example: Tom lives in Washington, he has a son that goes to school in Iowa and a wife that is going to school in Texas with another son down there, and he is still able to keep his family together communicating and this is a pretty good job of coordination. So without any further ado I turn this meeting over to Tom Hopkins, and as I started to say, he is going to be Mr. Answer Man. Tom Hopkins.

IMPLEMENTATION: NEXT STEPS FOR BIA COMPREHENSIVE EARLY CHILDHOOD EDUCATION PROGRAM

Speaker: Mr. Tom R. Hopkins, Chief, Branch of Curriculum, Division of Education, Bureau of Indian Affairs, Washington, D. C.

The fact that they introduced me as the answer man makes me want to run in the other direction because I'm not altogether sure that I am going to be able to fulfill the role. In fact I might end up posing more questions than I can answer.

You know we all like to start off with little funnies or jokes and I maintain that a devoted wife is the only one that laughs at my jokes so I'm going to test you to see if you're any better. Not that my jokes aren't good, they are good, I just assumed this you see. One that I like has to do with a little six-year-old boy and is quite a traditional type joke with the early childhood educationists and it was told to me by our Social Studies Specialist, Max Harringer. He was telling of a first grade boy who, on arriving home from school, was asked the proverbial question by his ever loving mother. "Well, how was school today, Johnny?" Johnny replied, "Well, it's all right, but it sure takes a chunk out of my day!" We hope that in our kindergartens we can fill that day with something a little bit more eloquent than a chunk.

I'm reminded of when I was a principal-teacher of a one-teacher day school in the Arctic. I had my wife and oldest son at the time in this small Eskimo village with me. The population was about 150 people and it was fifteen or twenty miles north of the Arctic circle. I took my son into the bush country with me when he was ten months old and did not bring him out until thirty-four months later. I don't recommend this to anyone who is, so called, westernized as I am. I thought I saw the clear pools of Walden Pond and I went thither and I discovered that I was a little bit of a city type, so to speak, after about twelve months or so and then after thirty-four months I really did have some misgivings.

I want to tell you this because my son was raised with the Eskimo children in that environment and behaved accordingly in terms of language, so that he spoke in a bilingual situation until he was about four years old. He spoke the Eskimo dialect of the Aleuts and he also spoke some English and a mixture thereof too that was interesting and that was his third language. And he called roads "trails". But the thing that really grabbed me was when all his little toys flew. Trucks flew and everything that he had as a little boy would fly, because he had never seen automobiles on the trails; he had seen only the sleds.

I mention this to you because I feel that the employees of the BIA are realists, particularly the school people who have to deal with the day-to-day problems associated with cultural transition. And they are realists, sometimes in a very silent sort of way. What I'm leading up to here is that

we have paid tribute to many people in our conference; to the outstanding consultants who have been here, they have made the conference tremendously worthwhile; to the people on the staff who organized the conference. I would like to start my little bit by paying a genuine tribute to the field people of BIA who are here, because I think we have a very long and rich history which is not to say that all is well, that this is the best of all possible bureaus, that there's nothing more to do. It's that they have built a firm foundation on which to launch an early childhood education program of the comprehensive type we've been trying to describe during these past three days.

Now when I say realists, I mean in the sense that all of the ideas that have been presented, the practical as well as the theoretical, have been filtered through a mechanism of experience in working with Indian children in certain ways. I will harken back to Commissioner Zeller's opening remarks where he said that what we want to do in this conference is take the experience we have, to reorder it into something new. Now this something new, at least we think it's something new, is the early childhood education program.

I want to get into what I think are some of our problems because in taking "next steps" there are some that are paramount in your minds because as you filter these suggestions and ideas through your mechanism, they are real easy to spot.

I can't help but get hung up on, first of all, the language factor in early childhood education programs. I think that this is going to require very close attention because what we're after, I think, is the implementation of the very creative ideas in environment and curriculum as described by Dr. Keliher this morning. So much of this is based on a common language between the teacher and the children and if you do not have this common language, then how do you go about it? How can you communicate effectively and to the extent that you can excite the imaginations of the children? This is a problem. I suggest that perhaps we need to be very realistic again, realistic and less theoristic in our concept of language. I could go into a big long explanation of what I mean by that but I'm reminded of the situations in many schools, not necessarily limited to the BIA but certainly including them, where we preach more English than we learn or if you will, and this may not be the order of the day, teach more English. I think we need to be aware of the difference of helping a child learn English and do less preaching to him about language because this can sour people real fast and kill a very important objective of our program. I suggest that perhaps we may want to use some linguistic models both of English and the indigenous language. I say suggest, I didn't say anything other than that.

I have another story and I'm going to bring it in here because the school administrators are quite often people who are removed form an early childhood education setting. I would like to use an example of my past experience for this. Mr. Hall here mentioned that I graduated from the University of Texas. Right after I got my Bachelor's Degree, I was dissatisfied with the secondary training that I had received in terms of practice teaching, in fact, the whole secondary education program, so I decided to go into elementary education. I concentrated on the primary grades for my training. I took student teaching in the first grade and taught my first year in the third grade and two subsequent years of teaching in what we know as the beginners and primary children in the isolated interior of Texas. I always remember my embarrassment and consternation in this little first grade room that I had in Austin, Texas, when this gorgeous little six-year-old blond came up to me and she said, "Mr. Hopkins, I've got panties on that match my dress, do you want to see them?" I was in sort of late adolescence and I was taken aback by this because I didn't know quite what to think, but you administrators out there that are going to lead these programs, whatever they happen to be, may have to do what I did. I had to learn to take this in stride and on top of that I had to learn to read "Little Peter Rabbit has a Fly Upon His Nose,"

with all the pantomime that goes with it. I can demonstrate that to this day, but not without some embarrassment. So I suggest that leaders be realists in their interpretation of what children are like and what it takes to stimulate them and to capitalize on their very fertile and malleable imaginations.

I hope that all of you administrators have a clearly defined plan in mind and if you don't that you're working on one. Only then can the responsibilities of the various people carrying on an early childhood education program be clearly defined so that there is no ambiguity, or clouded understandings as to what's to take place and who is responsible for what. Because the key to the success of this program is going to be on the administrative level. Administrators have to be the ones with the comprehensive concepts who can coordinate it, who can implement it. I'm throwing you a real challenge there.

Now in order to help, Mrs. Jessen has literally knocked herself out over these past few months to contribute to this by producing the kit that was given you here at the conference. I don't know if you administrators are prolific readers or even moderate readers, but I would suggest that you look very closely at everything in the kit and relate it to what has gone on this week and to what you think you should do. The information in this kit can point out what should come next because it's practical from the the word 'go'. If you haven't already looked it over, I'd advise you to do so because everything in it relates directly to a specific need in the early childhood education program.

If you have been reading the news releases for this conference as well as the news releases on the national level, you will recall that at a meeting six months or so ago we declared this the year of the Indian. For you Indian members, I suppose we may as well here declare it as the Second Year of the Indian, because if you will look at last night's paper and this morning's paper, you will notice that President Johnson has sent to Congress a special message dealing with American Indians. Our program here, I think quite fortuitously, though not really designed this way, has fallen right into line with his preoccupation and concern for the welfare of Indians and for the direction that Indian people want to take.

I'm shifting here a little bit because if you will go back now and read these releases, listen to what Commissioner Zellers said, there is an element of common involvement. As we filter this through our BIA mechanism, what does this mean in terms of the way we intend to go about operating early childhood programs? Can we go along in the way that we have been going or does it mean that the role of the community, the role of the parent might be modified in our operations in any particular location?

Some of you will say, well I don't think our program is going to need too much change. Some of you may be frightened to death of the change it's going to mean, but all we ask here is that there be significant involvement of the Indian parents, the Tribal leaders, and community leaders in the early childhood education program that is to be evolved. It must be a cooperative venture. It must be coordinated by the leaders in education. We are going to, I hope, find new friends. I hope that we are going to find new relationships in this particular area. Above all, I think it would be disastrous for us to assume a smugness which says nothing new has been added, that there's nothing new under the sun. I think you can accept the axiom that there's nothing new under the sun, but if you accept the concept of newness, then you must question what newness is because it's within the vocabulary of the Indian language that we use. If it were not there for some purpose then perhaps we should throw it out.

If we take the curriculum analysis that we had this morning and incorporate it into our experience, (and remember we were warned about the pitfalls of a written curriculum guide, one that doesn't do much for the children but places blinders on the educators) we must be careful

with what we develop. That whatever we do produce in terms of writing, and you know how it is, once the speech has been reduced to written form it somehow takes on an exalted importance, that we be careful in this in our curriculum development. This is a wise caution. On the other hand there is a very fine dividing line between creativity and chaos and without adding some structure, something that puts our curriculum together one way or the other, we can come out with the same thing that we had with progressive education that required and assumed a very material type of teacher, an almost philosophically inclined teacher, who could manipulate the very profound concepts that John Dewey was trying to unfold. Now as I see it in implementation of an early childhood education program, this might possibly present a problem. How do we get this program established without a certain official articulation so that it does remain free and creative? I wish I could give you an answer to this and I hope that in your grappling groups you will tackle this problem so that we might go forward.

Certainly with curriculum development we will have to have teacher education. I think I had a most stimulating experience with Milton Akers and Charles Zellers and Donna Jones last night at the place where we had dinner. I found that in an ordinary discussion with Chuck Zellers that he has a mind that is very rapid and works like a vise; he can latch onto things, get right to the point real quick, strip them bare of the tapestry, so that he can get down to brass tacks real fast and then deal with them in a very forthright manner. On this occasion we had a most stimulating time discussing teacher education, because for those of us who are interested in and have the responsibility of implementation, you know that the type of teacher that is congruent or relates well to the talk that has been going on here these three days, is a very rare creature.

What are some of the things we can do to develop this type of a teacher? There are all sorts of possibilities. Teacher education is being given very serious consideration.

We are most interested in the reaction of the grappling groups to the various sessions that have come up here because with the involvement not only of the parents but of the school people in the development of the program these reactions are important. You can't leave anyone out. All have got to see their contribution reflected in this program somewhere along the line. That's why I pay tribute to the BIA education people here because we who are putting this program together, including you, too, have got to show where you've made your contribution to this. I think this concept is tremendously important and we hope it can be reflected up and down the line because after all, our first concern is not with the employees, not with the teachers, not with the curriculum development, not with the various personal and non-personal resources that can be brought together but for the children themselves. This is our basic premise. Everything that we have done here this week relates directly to what happens in the educative process with the Indian child.

I may have time here for a question or two though I really hadn't planned on it. Then I have a question or two I would like to ask of you for your reaction. But here's one thing that kind of got to me in this conference. I was over in Manzanita observing the kindergarten there and I was struck even before the conference, that is when I was over there, by the feminine nature of early childhood education programs. Two or three of the people here brought this out, for instance, that when the little boys would go into an unstructured situation, often they would pick out the feminine artifacts and deal with them even when there were alternatives. Even though masculine articles were there too, the children would pass them over and go to the feminine ones.

I am reminded of the writings of Benjamin Franklin back about the last quarter of the eighteenth Century when he recounts (and I'm sure many of you have read it in Indian history) where there was an East coast tribe for whom the English colonists had set up a college and had taken some of their young men and educated them in the English manner, the non-Indian way;

that when the young men returned from the college to their Friends (and it should be spelled with a capital F in terms of the Indian Friends–their tribal members) they lost all of this fine outpouring of the non-Indian society given them through the college. Nonetheless, the tribal leaders felt a strong desire to reciprocate for what their non-Indian brethren had provided them with: an education for their young sons through their school. Now they wanted to reciprocate and they said to the colonists, if you will send us ten of your young men, we will educate them and make them men. I am reminded of this as we go into the new program and that we keep this uppermost in mind because it's right as the heart of what we're trying to do. As I was sitting in Manzanita, I wrote out in sort of a hasty manner, why is it that early childhood education, indeed in the elementary school, has to be so non-male oriented? It is a bastion of not only non-, but anti-masculinity. This may be a little radical; maybe I shouldn't read this. Perhaps the feminine nature of the school at the early level is all that is possible. Nonetheless, as an educator interested in Indian education, I would like to find a curriculum that embraces mankind in males as well as females. And I wrote that out and was very curious to find it reflected two or three times during the subsequent discussions that we have had.

I haven't used up all my time and I think I could go on in sort of a random fashion, but at this time I would rather get some feedback by way of very brief responses to these statements and questions:

1. The comprehensive concept of early childhood education calls for full participation of Indian parents in the community. What changes does this mean for your particular school operation?
2. Will you make a few comments on how you think the kindergarten program will influence the first three grades of school, that is in terms of curriculum, in terms of some of the things that are going on in your schools now?
3. If you have a third item you would like to add; if you have some heartfelt need that you would like to express; or some comment about the conference or about early childhood education ideas, please do so.

Comments, Questions and Answers

I would like to say something about the curriculum guide problem with the written printed material. We're going to do that in Massachusetts right now. Massachusetts has just mandated kindergartens by 1973 and I'm serving on the state committee on developing the guide. We're up against this same question. If you put too restricted a proposal on paper, then you are going to restrict the person to whom it goes. Now at our last meeting we arrived at the decision to produce a source book or a resource book in which we might have one hundred examples of how you could teach science to kindergarten age children or one hundred or more examples of how you could provide kindergarten age children with science experiences, but not pinned down so that a teacher would feel that he or she had to do it this way because the State says this is the way that we have to do it. Teachers, under this plan, would make choices out of a number of suggestions. I agree with you that these suggestions are very much needed, but that we would cripple a teacher who had the prospect of growing if we didn't give that teacher the opportunity to make some choices of what he was going to do. We're up against exactly the same problem that you are right now.

Q. Being a foreigner, I don't know much about Indian affairs. But in coming from Holland, we have had to put up with a lot of having no money for anything. Also, are there any areas

where there haven't been kindergartens established as yet? Did I understand you correctly in that? The best thing would be to first have a summer camp; to make a kindergarten a summer camp style with the parents involved and then go from there. I think the parents will be a little bit more interested to carry on after an experience like this.

A. I stand to be corrected on this. We have summer kindergartens. We have about 1,100 children in summer kindergartens. We have some summer kindergartens located under ESEA programs. We do have some kindergartens in operation. I think your suggestion is well taken. Thank you.

Q. Another thing that I want to give as a suggestion is getting the parents to help in the evenings to build the furniture for the kindergartens. If you can get them interested enough to take part in setting up the kindergarten, it's worth lots more than just having the parent being a child to school and come to pick him up.

A. I was very interested yesterday in this very same thing we are talking about. Two of our architects said, you know the ideas presented here might mean that we might need a work space for parents. Mariana Jessen has pointed to parent work space in material which is in your kits. If you will look at that equipment list, you will find that in terms of space in the childhood education configuration there, attention has been given to this parental involvement.

Q. I was asked a question just before coming in here about the standards that might be used to employ competent young people who do not have degrees but have real ability and are proving that they are the right kind of individual. Now, is there some consideration as to standards for employing these sort of people?

A. There is some consideration. Let me leave it at that because to go beyond that at this point, I believe, would be to add something that really hasn't been settled. Dr. Akers, you will recall that last night in our discussion that we got into all kinds of qualifications, all kinds of people who could be teachers in the program. I was particularly interested in the Navajo area, when they came out with the fact that if they could get the cooperation of some of the teachers now that they'd feel that they had enough. Now these are not early childhood education trained teachers, but they are elementary teachers who are Navajo. They almost have enough to complete all of their first unit that was planned with the Navajo teacher and with the Navajo aide. I don't know if they want to do this or not or whether the teachers, themselves, really want to go into early childhood education, but most certainly all of these people with various backgrounds are being given very serious consideration. I believe we said too that BIA was in a position to waive some regulations. If you found the kind of human being you really wanted, they are already trained anyhow, then you're going to change your priority. We want, first of all, a tutor kind of human being, then the BIA can waive the regulations on the sort of teacher it requires. I think that's a very healthy kind of thing—a different kind of priority we're looking for in teachers.

Chairman: Bob Hall

I think Tom reacted beautifully in his role as Answer Man by being able to turn around and cause you to give him some of the answers he is looking for rather than being on the spot himself. He did a find job of winding up this conference.

We're just about to close. It has been, from any standpoint, a find three days--a very good start towards some finer things in the future. All of the items that Tom brought up, the preoccupation with children, the role we take in preoccupation with children are significant. I think we can't be all bad. We're going to get a lot better, not preoccupied with cook books. We have for years felt that a nice cookbook was a lovely thing to have but we have to come to realize that we've come to the point in life where we must be managers of learning and in order to do that, we must be resourceful people. The best guide we can hope for is a resource book like the kind that was pointed out a while ago and not a cookbook with all the recipes. There are no sure-fire recipes for dealing with human nature.

This session, the whole three days, for all of the work that has gone into the planning, we owe a word of congratulation to this young lady here. I think it is only fitting that she be the one to make the adjournment. Mariana Jessen.

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GOOD LUCK AND JOY AND WE'RE ADJOURNED!